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In this issue

Abram, a Friend of God
by Alice M. Hopkins

"A Very Present Help"
by Caroline Beckwith

A magazine devoted to Christian healing

The zeal of God quickens, vivifies, and vitalizes both mind and body and makes me every whit whole.

Use from August 20 to September 19

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
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Great Demonstrators of the Bible

Abram, a Friend of God

By ALICE M. HOPKINS

A "friend of God" finds no resentment in his heart

If we truly believe a thing to be worth while, we will take some trouble to secure it

An inner change, a complete regeneration must take place before the impossible can come to pass

ONE DOES NOT have to live in the twentieth century and be a follower of some particular movement to be a demonstrator of Truth. Some of the greatest demonstrators the world has known never heard of the Truth movement. What is it to be a demonstrator of Truth? The word "demonstrate" comes from the Latin word *monstrare* which means "to show" and the prefix *de-*, which means "out of." To demonstrate then means to show forth out of the invisible the Truth that is. And what is that Truth? We have all repeated it many times: *God is, and beside him there is none else.* That is the Truth that Abram, one of the greatest of the Bible demonstrators, left his home and country to demonstrate.

To be a demonstrator means to show forth God as the one reality and the one power in our life, and to do that we need not take courses in Truth or in any other subject; we need to know only one thing—God. Though we search history through, we shall hardly find an individual who more truly loved and lived with God than did the great Jewish patriarch Abram, later called Abraham. Abram had a genius for God, "and he was called the friend of God." He walked

and talked with the Almighty much as a man walks and talks with his friends. That was his first demonstration and the source of his power. He demonstrated God to be his daily companion and friend. Some of us complain of loneliness. We might try Abram's way and make a friend of God.

Whenever an individual sees Truth with special clarity, it is the call of Spirit to him to stand for that Truth. Abram lived at a time and among a people who worshiped idols. But to Abram had been revealed the one God, the one source, the one origin. And so Abram had a problem to meet. Every parent realizes that to bring his children up in the midst of evil influences is to run the risk of some of them yielding to those influences and slipping from the true path. Abram realized that if he wanted to bring his family up strictly in the service of the one God, he must in some way save them from the influences of the idolatrous people around them. Did you ever know a father who wanted his children to grow up adherents of a particular faith but who let them go to whatever Sunday school was nearest, because it was easier that way, and then was disappointed at the result? If we truly believe a thing to be worth while, we will take some trouble to secure it.

ABRAM BELIEVED THAT the worship of the one true God was more important than anything else in the world, and he was willing to take some trouble to bring it about. It is easy to believe that he talked this problem over with God or, as we would say, meditated upon it and opened himself to the leading of Spirit. To those of us who do that, if we are sincere and wait in expectant faith, the answer always comes. And so it came to Abram. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." That would mean trouble enough surely! And with the call came the vision of a great blessing that was to follow: "And I will make of thee a great nation, and I will bless

thee, and make thy name great . . . and in thee shall all the families of the earth be blessed."

Do you suppose Abram understood all that such an undertaking meant? Do you suppose he hesitated? Did he wonder if he had understood the call, even as we sometimes hesitate on the verge of a new undertaking and ask ourselves, "Am I sure that I have understood the leading?" It was a great undertaking, the call to found a new nation, a nation that was to establish on the earth the worship of the one God and pass that worship down to nations yet unborn. Did he ask himself if he was great enough for such a task? It is easy after a demonstration has been made to look back and trace the guiding hand of God. It is easy for us today to look back upon the experiences of the founders of our own country and see how God led and blessed them in their search for religious liberty. But it is a very different thing when we stand facing the unknown. We can imagine with what inward questionings our own forefathers, even as the great patriarch Abram, must have turned their backs on home and friends. But nothing great is ever accomplished without daring, and

"High hearts are never long without hearing some new call,
Some distant clarion of God, even in their dreams,
And soon they are observed to break the camp of ease
And start on some fresh march of faithful service."

EVEN THOUGH ABRAM did not know—any more than we know now how the good we are seeking will come about—how the great things that Jehovah had revealed to him could be fulfilled, nevertheless he gathered together his flocks and his herds, his servants, and all the members of his household and, high-hearted through his daily association with the Almighty, started on the long trek to the new country that Jehovah was to give him. "And he went out," the Scripture reads, "not knowing whither he went."

It was not easy to travel in those days. They

were a pastoral people and must take their flocks and herds with them; for those, not gold and bonds, were their wealth. They were going through a wilderness where they would be surrounded by hostile tribes. But Abram had faith. Abram had faith because he knew God, he was a friend of God. His friendship with God had made him a man of peace. He was known as a man of peace and a friend even among those who differed most from him in faith and in customs. But would he be able to keep that reputation for peace in the midst of the strange peoples through whose lands he must pass? But Abram had courage, too. He had courage because he had faith. And those two supreme qualities he found it necessary to demonstrate every step of the way. He and his people stopped several times on the way, and in some of the places where they stopped they remained several years, but always Abram knew that none of these was to be their final abiding place. So, led by his great vision, they journeyed on. Finally they came to Canaan, and then Abram knew, just as you and I know when we are in our right place, that this was the end of the journey, that here he was to establish his home, and that here would come to pass the great things that God had revealed to him.

BUT FIRST HE WAS CALLED ON to make a great demonstration of unselfishness. It was found that the servants of Abram and the servants of Lot, Abram's brother's son who had left the homeland with him, were unable to dwell together without quarreling. Abram knew that no great work can be accomplished in the midst of strife. So he and Lot went out together to look the country over, and Abram said to Lot, "Let there be no strife, I pray thee, between me and thee . . . If *thou wilt take* the left hand, then I will go to the right; or if *thou take* the right hand, then I will go to the left." And Lot looked and chose the best. And "Abram dwelt in the land of Canaan." An act of unselfishness always brings a closer union with God,

so now Jehovah appeared to Abram again and said, "Lift up now thine eyes, and look . . . for all the land which thou seest, to thee will I give it . . . And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered."

But how about Lot? One cannot perform an act that one knows is grossly selfish and succeed. And so Lot ran into trouble. The neighboring tribes made war upon him, and he and all his household were carried away captive. And this made for Abram not a trial; Abram did not look at it in that way, and that is not the way we should look at the experiences that we meet. But this circumstance provided Abram with an opportunity to demonstrate another God quality, that of forgiveness.

A "FRIEND OF GOD" finds no resentment in his heart; hence as soon as he heard of Lot's misfortune Abram gathered together his fighting men and hastened in pursuit. He fell upon the enemy unexpectedly at night, and they fled leaving all that they had. And Abram was able to start on his homeward way taking with him not only Lot and Lot's possessions, but also many persons belonging to the enemy and much of the enemy's goods. It is said that "to the victors belong the spoils," but Abram did not feel that way. He wanted only that which came to him in a peaceful manner as a gift of God. On his journey he met two kings, and to one, Melchizedek, the king of Salem, who like Abram was a worshiper of God Most High, Abram gave a tenth of all that he had, and to the king of Sodom, whose people it was that had robbed Lot, he returned the people and the goods that he had taken. And into this story is woven a bit of symbology wonderfully significant to all who would demonstrate over the human passions of hate and greed. For this king of Salem "king of righteousness," "king of peace," a priest of God Most High, blessed Abram, thus foreshadowing the blessing of

the Christ, whose spiritual prototype Melchizedek is said to have been.

JEHOVAH HAD PROMISED ABRAM many times that his descendants should be a great host, but still his beloved wife Sarai had borne him no son, and she was old. It is easy to be strong and courageous when we know how a matter is coming out, but to remain true in the face of the seemingly impossible is a great test of our faith. Abram was induced by Sarai to think that he must do something in this situation to help God out. A son was born to him by his wife's handmaid, Hagar. This act not only failed to help the situation, but became the cause of much inharmony in the home. Sometimes we get tired of waiting for God to work the problem out and try to go our own way, but as with Abram it always ends in trouble.

Finally the seeming impossible came to pass, for there are no impossibilities with God, and Sarai, whose name had been changed by Jehovah to Sarah, bore a son to Abram, whose name had meanwhile been changed to Abraham. Hidden within every incident of the scripture story are deep inner meanings. The change of name signifies a change of nature. An inner change, a complete regeneration must take place in the individual before the impossible can come to pass. And they called his name Isaac, which means "laughter." God can make man's heart to rejoice with hope fulfilled even though every material law declares it to be impossible. But in order that such a demonstration may take place in our life, there is required not a little faithfulness, a little giving of ourselves to God, but a complete surrender of the human will to the divine.

BUT ONE MORE GREAT TRIAL of his faith, one more great opportunity for demonstration awaited Abraham, who loved his son Isaac as the apple of his eye. There came to him now what seemed an impossible command from Jehovah: "Take now thy son, thine

only son,whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." All Abraham's hope for the fulfillment of the promise that God had made to him was bound up in this son Isaac, and now God was requiring of him an act that would not only break the father heart in him, but that would seem to destroy forever all possibility of the promise being fulfilled. How could it be? But he took the boy, placed upon him the wood for the burnt offering, took in his own hand the fire and the knife, and together they went toward the appointed place. How he must have agonized within himself, questioning whether the voice that he had been following all his life was indeed the voice of God, or whether he had been misled. What was the sense of all that he had gone through if it were now to end in this? And when the little lad inquired why there was no lamb, did his voice tremble as he answered, "God will provide himself the lamb for a burnt-offering"? It is not necessary for the one who is making the demonstration to know the how and the why; it is only necessary to be faithful to the leading. And even as Abraham took the knife in his hand to slay the child, there came a voice saying, "Lay not thy hand upon the lad, neither do thou anything unto him;

In nothing be anxious.—PAUL

for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Abraham had been willing to make the final sacrifice that there might be operative no will but the will of God, and now there was revealed to him the great realization that it is not the outward act but the inner yielding that is required. Thus through a long life of marvelous faithfulness did Abraham demonstrate and establish in the hearts of future generations the Truth that was the guiding star of his life—"I am Jehovah, and there is none else; besides me there is no God."

Successful Trusting

By GARDNER HUNTING

It ought to be easy for me to give to God. To give Him my troubles, for instance

God asks us to do two things, doesn't He? And only two things. Love and trust

The secret of successful trusting, letting go, lies in leaving it lovingly in God's hands, in relying with all our heart, in leaving it all quietly to God

THERE IS A KIND OF GIVING that sometimes seems harder to practice than any other, but that should be easier; namely, the giving of ourselves. Surrender.

It ought to be easy for me to give to God. To give Him my troubles, for instance, to give Him the responsibility for the result of my efforts. To give Him the care of my interests. To put my fortunes into His hands. To intrust Him with my health. And with my hopes.

It ought to be as easy as it is to give to Him all responsibility for developing the seed that I put into the ground. It should be as easy as trusting Him to keep the boat that I launch afloat. It should be as easy as trusting Him to see that I get nourishment from the food I eat.

But I find it hard to leave to God the responsibility of paying me for the work I do. I am afraid, perhaps, that somebody else besides God is going to have a good deal to say about the pay I get for what I do. Some human being who is unfair or grasping or jealous or ruthless may step in and declare that my work is not good enough, or is not of the right kind, or is not delivered in time, or should not be paid for at all. I am afraid that this person or that person may have more

to say about whether I get paid, and how much, than God will have to say. So I worry and fear and despair.

But what is the very essence of a belief in a loving Father? Isn't it faith that my Father cares about what happens to me? Isn't it faith that He wants things to be well with me, that He wants me to be well, that He wants me to be happy, that He wants me to be successful, that He wants me to be well paid for what I do? If that isn't what it means, then what does it mean?

God asks us to do two things, doesn't He? And only two things. Love and trust. Love Him and His other creatures; and trust Him for the result of loving. What else does He ask or command me to do? Aren't all the rest of our instructions simply echoes of these? Well, if that's all I have to do, what's hard about it? Don't I merely make it hard by thinking it must all be much more complicated than that? Don't I make it hard by trying to hang on to something more than that to do? Don't I cling to the idea that my whole duty cannot be comprised in any such easy, happy, delightful obligations as just loving and trusting? Isn't it my trouble that I can't quite bring myself to believe that results will come from just loving and trusting—results in terms of my heart's desires!

Well, if that is true, then I am not really surrendering to God, am I? I am still hesitant, trembling, afraid; and fear is certainly not trust.

TWO ARTICLES APPEARING IN UNITY have expressed the idea of what trust is in a very wonderful way. One is "Let Go," by Elizabeth Hill, published in UNITY in January, 1930; and the other "Lovingly in the Hands of the Father," by Evelyn Whitell, published in UNITY, October 1928, and subsequently in book form. The titles of these two expressions of the trusting spirit are in themselves revealing. "Let go" means just what it says. Don't try to hang on. "Lovingly in the hands of the Father" means putting it in His hands and leaving it there. As a matter of fact, when we have let go and left it lovingly in the hands of the

Father, we have gone the whole way in trusting. There is nothing more we can do on that side.

The Bible is packed full of promises of what will happen to us when we trust. In the Moffatt translation—which puts the Bible in modern terms—in the 3d chapter of Proverbs, beginning with the 5th verse, we find,

"Rely with all your heart on the Eternal,
And do not lean upon your own insight;
Have mind of him wherever you may go,
And he will clear the road for you.

"Never pride yourself on your own wisdom,
Revere the Eternal and draw back from sin:
That will mean health for your body and
Fresh life to your frame.

"Honour the Eternal with your wealth, and
With the best of all you make;
So shall your barns be full of corn, and your vats
Brim over with new wine."

What is there that is hard about that? Is it hard to rely with all your heart? Is it hard to "have mind of Him"? Is it hard to "revere the Eternal" or to "draw back from sin"? Is it hard to honor Him with your wealth? And if you will do those things, you are told that He will clear the road for you; He will give you health; He will give you abundant supply.

IN THE SAME VERSION of the Bible, in the 62d Psalm, we find,

"Leave it all quietly to God, my soul,
My rescue comes from him alone;
Rock, rescue, refuge, he is all to me,
Never shall I be overthrown."

But do we leave it all quietly to God? Do we leave it *all* quietly to God? Our hopes and our fears, our aspirations and ambitions, our dreads and anxieties,

our cares and our obligations, our successes and our failures, our tasks and our decisions, our abilities and our inspirations? Do we? How often do you catch yourself worrying how to talk with some man or woman about some interest of yours that you want to interest him or her in also? How often do you

The blessing of Jehovah be upon you;
We bless you in the name of Jehovah.
—PSALMS

fear that you will say the wrong thing or won't think of the right thing to say? How often do you worry about the effect of what you have said or done, or left unsaid or undone? Have I made a sale? Have I won a friend? Have I persuaded an opponent? Have I made an enemy? Does that person like me? Will this person slander me? Shall I get credit for this piece of good work? Shall I be unfairly blamed for that? Shall I have enough money to pay my expenses next month, or next week, or tomorrow, or tonight? Can I afford to help this beggar? Can I take that vacation trip? Have I made a fool of myself? How can I meet this stranger? What do people think of me? How can I face this disappointment? What if so-and-so happens? Am I going to take cold? How can I stand that noise? Oh, if I were only anywhere else than here! Why haven't I the opportunity that this man has—or this woman? Why wasn't I born with outstanding ability? Is there really a God? Does He really care for insignificant, unworthy, worthless me? Are these the questions that are constantly seething in our mind?

WHEN WE TURN OVER and over such thoughts as these, or thoughts like them, what are we doing? Well, whatever we call it, it certainly is not trusting, is it? Wouldn't I say, if I really were trusting, "Leave it all quietly to God, my soul"?

Real trust means going all the way, leaving it quietly to God. An old book called "The Christian Secret of a Happy Life," by Hannah Whitall Smith, has an inspiring thought in it. Trust, to that author of beautiful thoughts, means complete abandonment. Complete abandonment of all interests to God. She says that we should pay no attention to how we feel about it. Emotional sensation, as we might call it, has nothing to do with it. We just trust, that's all. We *leave* it all quietly to God. We *abandon* our interest to—God's care. And since He has said that He will look out for them, and keep them safe, and

> Thy *life shall be clearer than the noonday; Though there be darkness, it shall be as the morning.*
>
> —JOB

forward them for us, why, they will be looked out for, kept safe, and forwarded no matter how we happen to be feeling about it.

If I had some money to deposit in the bank, would it make any difference as far as the safety of that money is concerned whether I happened to feel enthusiastic, or a little "low," at the moment when I deposited it? Well, what difference does it make how I *feel* when I deposit all my cares with God, so long as I deposit them?

The secret of successful trusting, letting go, lies in leaving it lovingly in God's hands, in relying with all our heart, in leaving it all quietly to God—doesn't it? In abandon? No matter how we feel? Try it. One sure thing is that it is the secret of peace. It is the secret of efficiency. It is the secret of power. It is the secret of achievement up to the limit of our possibilities. I can only do my best, when I have peace of mind. I can have peace of mind only when I stop worrying. I can stop worrying only when I have hope. I can have hope only when my interests are safe. And my interests are safe only with—God.

"A Very Present Help"

By CAROLINE BECKWITH

God does not change. He is our deliverance

WHATEVER OUR PERSONAL difficulties have been in the past, however dark the face of the sun has seemed at times, we must remember that our experience was not of God's devising. He wants us to live beautifully, as befits His children.

If we are not conscious of our divine privileges, somehow we must be taught. War, poverty, sickness, despair! What a sorry lot of obstacles to happiness they are. But often it is only through great tribulation that we are led into an understanding of Truth principles and to a reliance on His mercy.

We have heard it said that "man's extremity is God's opportunity." How many have tried living apart from God only to learn at last the comfort of His presence in time of need. Through the hands of our heavenly Father has come deliverance. Our Bible tells us that

> "God is our refuge and strength.
> A very present help in trouble."

Do you remember to call upon Him? Or having called, do you become motionless, inert, incapable of action until, perhaps, you are shocked into awareness?

We can safely leave the result of our efforts in God's hands. All we need offer is the best that is in us. God takes care of the rest. But we do have to reach out.

Recently I was talking to an acquaintance who gave me a little glimpse into one of his experiences during the World War.

"It suddenly seemed as if I were going mad," he confided. "All around me were the dead and the dying.

I didn't know which way to turn or which way to go. I remember thinking, 'Well, this is the end. I'm in the last hole for certain.' You see, if I stepped out, I thought I'd be mowed down like the rest and if I stayed where I was, I wouldn't be able to last five minutes longer. What to do?

"Then, suddenly, I remembered my heavenly Father. It seemed as if He were leaning over me, as He would if He thought I were in trouble. So I began to talk to Him, just as if He could hear. 'Give me your hand,' I said, 'and take me out of here. You and I will walk out together.'

"And, if you believe me," he went on, "that is exactly what happened. An actual hand seemed to take hold of mine, and I was led to a place of safety. Since then everything has been different with me. I know that I have a heavenly Father to help me. All I need do is ask."

But this man had done more. Holding tight to the hand of God, he had walked out of death into life.

Perhaps you will say that this man's need is not my need. And my difficulty is not your difficulty. But God does not change. He is our deliverance. As Browning says in "Rabbi Ben Ezra,"

"All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure."

How simple it all is, once we have grasped it!

I AM REMINDED OF ANNA, who came north from Virginia to get an education at Mount Union College. It was her ambition to be trained to teach and nurse and look after the poor. But her immediate problem was to have enough clothes to be able to carry on. Winter was coming on. It was nearly Thanksgiving. Every penny that she had scraped together was going for board and room and tuition. She knew there was no use in writing home for material for clothes.

Anna's father was frank to say that he didn't take

much stock in education for girl children. If Anna had been a boy, then things would have been different. Both Anna's brothers had "book learning."

"I'll give you a railway ticket," he said, relenting a little, as she was almost ready to pack her small black bag. "But nothing else, mind you. And don't you go writing home that you've got to have this 'dew-dab' or that. I won't have it. Looks like I've done my best when I pay for your ticket. It's more'n I cal'lated, at that. But it'll have to do."

Anna knew pretty well when her father had spoken the last word.

Here she was among well-cared-for young women, conscious of her old patched blouse and shabby skirt. There was no one to whom she could turn for help. Not unless—not unless she got down on her knees and prayed about it! Suddenly, Anna did just that. It seemed as if God told her to do it!

"Just send me two yards of calico, please, God!" she whispered. "And I don't care what pattern. I won't waste a scrap if you can spare it."

SLIPPING INTO BED, Anna slept so soundly that the breakfast bell had rung the next morning before she was dressed. Miss Hodge, the girls' counselor, who sat at Anna's table, looked up at the girl's tardy arrival.

"Come to my office, please, directly after breakfast," said Miss Hodge. "I wish to speak with you."

"Yes, Miss Hodge," said Anna, her face crimsoning.

Presently, after she had gulped down her prunes and coffee and toast, Anna was knocking with icy fingers at Miss Hodge's door.

"Come in," said a quiet voice, and Anna entered the room. Sinking into the chair indicated by Miss Hodge, the girl waited.

"I suppose you're wondering why I asked you to stop in," the teacher began. "I opened my mail before going down to breakfast. I was a little late myself," she smiled, winning Anna's heart completely.

"The first letter was from an old friend of the school, who wrote that although she couldn't do very much, she was sending two dollars. She wanted it to be given to some girl who couldn't get something she needed very much. I thought of you at once, my dear. There must be some little thing you need!" Miss Hodge was pressing the crisp dollar bills into Anna's trembling fingers, smiling encouragement.

"Oh, I don't know how to thank you," gasped Anna. "God does help, doesn't He? I can get two yards of calico, and there'll be something left over—I might even make myself a new skirt."

The girl's eyes shone with tears of gratitude. God was sending her the material—and she would make the blouse!

SO THE STORIES of God's ever-present help in time of trouble go on multiplying. We do not need to wait for the last extremity of despair before turning to our Father. He can deliver us from perplexity, from illness, from lack of clothes, or even from an almost empty larder.

Last week, in a letter from a friend in Pennsylvania, I came upon an account of a delightful demonstration that I should like to share with you. With her permission, I shall quote directly from her letter. But first let me say that although she has been a religious woman for years, in fact the wife of a minister, it has only been since Christmas that this new idea of religion as embodied in Truth principles has been revealed to her. Crippled for years, Elizabeth has turned to this new help as to the sun! After commenting upon her gradual physical improvement, she writes,

I can't see why I didn't know these things before! Everything is different. As you say, it isn't new, but I'm sure I never saw all those wonderful things before. Why, even my Bible is different! I could never go back to the old way now. All the old resentments have just slipped away, and I'm really happy.

Then commenting on the fact that her son had been married recently—a great surprise to every one in town—she wrote:

You know, or maybe you do not know, that in a minister's life the finances are very uncertain. The people here have no work. My husband's salary has been reduced, and we really never know when we shall be paid. An extra expense was coming. [Her son's wedding.] On Sunday we were to have sixteen for dinner. My husband was getting panicky. I didn't say anything to him, but told the Lord about it. On Friday afternoon a woman came in with a basket and said she wanted to bring me something. She took out a cherry pie and a jar of delicious, homemade apple butter. She had hardly gone when a man came in with his basket and said,

"My wife baked you a cherry pie this morning." He also produced a quart jar of cherries and a bottle of grape juice.

After supper, another person came in with another cherry pie and two pounds of honey. By this time it dawned on me—

"Why, the Lord is answering my prayer!"

Saturday morning, a woman sent in a dozen and a half cup cakes while another brought in half an orange cake, a rice pudding, two glasses of jelly and yet another cherry pie.

On Monday a church member sent in several pounds of fresh produce and another pie, and the next day there came an unexpected sum of money in the mail! Now, what do you think of that?

In closing, topping off this story, she adds whimsically,

"Wasn't that nice of the Lord to send *all* cherry pies?"

How simple and beautiful her acceptance of new-old truths that many others have struggled for years to grasp. It reminds me of something that Keats once said, something that might have been written expressly for my friend:

"We would rather be the flower than the bee. Let us open our leaves like a flower and be passive and re-

ceptive. Sap will be given us for meat and dew for drink!"—only, in this instance, dare I say it was cherry pie?

FOUR YEARS AGO I had not had so much experience as now with seeing Truth principles working out in everyday problems. I had been brought up to think of God as the Supreme Being busy creating worlds and safeguarding our souls but unconcerned with the practical details of everyday existence. It was a strange emergency that brought me to realize that God might be a "very present help." It had to do with a house. So much actually depended upon it that it seemed at the time as important as any problem in the universe.

We were living in a small Philadelphia suburb when word came that the firm for which my husband worked was being moved to Ohio. This meant, among other things, the breaking up of my home, finding a satisfactory tenant for the house—we didn't wish to sell just then—and moving a distance of more than four hundred miles. It was not so easy when you take into consideration the wrench of giving up our home at that time—a dear little white house, the only place we had ever owned. But there was no real doubt in my mind that we ought to pack up and follow my husband to the West. I felt, of course, that the way would surely be opened to us somehow.

As the autumn days went on and no one came to look at the house, I began to be puzzled. It was a little late in the year, the real-estate man said. People usually made their plans long before time for school to open. At that, however, he thought somebody would turn up.

I DECIDED TO WRITE my problem to Silent Unity and ask for prayers. I hoped that we might have a tenant by the 15th of September.

I said nothing of this to my immediate friends. Trained in a different school, I feared that they might laugh at my trying to rent a house in this unusual

manner; for it would have been considered unusual in the community where I lived. After sending my letter, I really stopped worrying. I went about my work of looking over our things preparatory to moving on the 1st of October, when my husband had engaged to take a house in Ohio. I was distinctly hoping for the best.

Suddenly, it was the 14th of September and no one had rented our house. Indeed, no one seemed the least bit interested except one couple, who we learned had already made a deposit on another house and were not free to take ours.

On the morning of the 15th a friend invited me to lunch. I hesitated, knowing my first feeling of doubt. Wasn't my prayer going to be answered after all. What if nobody came? What if some one *did* come and I was away? At first I hardly knew whether to accept the invitation or not.

Finally it came to me that I had left the result of my efforts in God's hands and that I could trust him to rent my house whether I was on the premises or not. I decided to accept the invitation.

We were just finishing luncheon when the telephone rang. It was the neighbor with whom I had left the key. She told me that the real-estate agent had come with an attractive woman who wanted to see our house!

In less than half an hour, there was another call. "I have a prospective tenant for you," the agent said. "She is some one you'll like, too. I'll bring her around this evening. She is ready to sign a lease for a year if that is agreeable to you."

My answer to prayer had come on the 15th of September, as I had hoped it would. I felt awed and very humble as I remembered my vacillating from confidence to doubt and back again to confidence. But even this had not swayed the divine law from its almighty purpose. God's hand in mine, and we could walk out of any difficulty together!

THE OTHER DAY a friend told me the story of her mother and, curiously enough, this also happened on the 15th of September, although something over ten years ago. My friend's parents were about to embark upon the Empress of Australia at Yokohama, bound for China. It was to be their honor and privilege to press the button which was to signalize the opening of a new hospital in Foochow, dedicated to the memory of Mrs. Hamilton's younger sister, a member of a foreign mission board.

Mrs. Hamilton had spent this last day in Japan with her cousin Gertrude, who had come down from Tokyo for the occasion. It was terribly warm, my friend said, and her mother and Cousin Gertrude were refreshing themselves with lemonade after a few hours of shopping together.

Not a breath of air was stirring. There was a feeling as if something was going to happen. Mrs. Hamilton tried to shake it off.

"I wish you were going with Arthur and me," she said slowly.

"And I wish you were going to Tokyo with me," Cousin Gertrude replied. "Somehow, I feel as if we ought to be together."

And then they were really saying good-by at the dock. Cousin Gertrude was turning away towards the train that was to carry her back to the girls' school in Tokyo, where she was established. Mrs. Hamilton was joining her husband on the great vessel.

Feeling a bit nervous, she made the excuse of going down to her stateroom to wash her hands. Her husband stayed on deck, watching the great ropes being cast off, until there was only one holding the ship to the dock.

MY FRIEND'S MOTHER had scarcely reached her stateroom when she was aware of a sudden, menacing rumble that filled the whole ship, followed by a succession of terrific shocks and a roar as if the ship's boilers had exploded.

Terrified, she hurried up on deck where she found everything in the most dreadful confusion.

"Arthur, what has happened?" she cried, clinging to her husband.

"The captain says it is an earthquake. Look!"

Looking toward the city, they saw the earth appear to move like streamers of ribbon before their eyes. A building collapsed. There were agonized screams as the great oil tanks near the wharf exploded and sent the burning oil showering over the dock, the harbor and part of their ship. Then with a tremendous crunching sound the great concrete dock crumbled into a million fragments, throwing hundreds of people into the seething cauldron of the oil-filled harbor.

"My God!" cried the captain, even as he gave the order to start the pumps. "We'll never get out of this alive!"

Mrs. Hamilton's eyes fell on the sight of Fujiyama, flaming mysteriously red in the distance, an unearthly sight in the midst of this horror-filled moment.

"Pray, Arthur!" she cried.

"You do it, Hattie," he exclaimed. "I've forgotten everything I ever knew."

It was then that the little woman remembered her beloved 91st Psalm. Standing there on the deck overlooking the crumbling city, hearing the shrieks of the populace, and feeling the floor of the ocean rise beneath them three separate times, so that the ship seemed to teeter like an eggshell on top of the mammoth waves, she prayed,

> He will cover thee with his pinions,
> And under his wings shalt thou take refuge:
> His truth is a shield and a buckler.
> Thou shalt not be afraid for the terror by night,
> Nor for the arrow that flieth by day;
> For the pestilence that walketh in darkness,
> Nor for the destruction that wasteth at noonday.

"That's us, Arthur!" she cried. "It's talking about us right now. The Psalm says we're not to be afraid."

"All right, my darling. Then we're not afraid!" came in Arthur's shaken tones.

Her steady voice went on,

> "For he will give his angels charge over thee,
> To keep thee in all thy ways.
> They shall bear thee up in their hands——"

She hesitated. "Arthur—Arthur—that means us, too."

"Eh? What's that?"

"I think I see the angels a little, maybe. When the ship keeps lifting up this way, I think we're in their hands."

LIMITS OF SPACE forbid my telling the entire story in detail. But you must know that in the midst of raining fire and destruction the Empress of Australia did not go down! Indeed, the passengers were able to help by sharing their clothing and possessions with one thousand homeless citizens of Japan.

And Cousin Gertrude? The coach in which she sat at the time of the earthquake was the only car in the entire train that was not demolished. Although it stood practically on end, she was able to extricate herself. After four days of wandering through the wrecked city, accompanied by a Korean youth of seventeen, whom she had saved from death, she found a boat to take the two of them to Tokyo in safety.

Back in America my friend's family were in great agony of mind about their parents. Nineteen days passed without a single word of their whereabouts. Every means of communication with the outside world had been severed. Finally, one wireless message from the stricken city was picked up by naval officers in Cleveland and delivered by them to Mrs. Hamilton's waiting family. It was perhaps the briefest, the most poignant message ever sent over the air in any language: "Safe. Mother."

Meditative Prayer

By BLANCH MARIE PETERS

Loving Father, I ask Thee in the name of our blessed Master, the Christ, to guide my every thought, word, and action this day.

Help me so to forget self in loving service to others that Thy kingdom will be manifest to me, and to all those with whom I come in contact.

So fill my heart with tender love and understanding that others will, by my example, be attracted to Thee.

Bless and help all who suffer or who are in trouble of any kind. Show them that Thy yoke is easy and Thy burden light if they will but obey.

Feeling and knowing that Thy hand is clasped in mine to guide me over the rough places, I leave the results to Thee who doest all things well.

The Pinnacle of Liberty

By EVELYN L. MOORE

"The power of Christ," or the power of God—that is the light in the darkness, the complete victory

Through Him and Him alone can we attain the unspeakable blessing of spiritual liberty

Rich indeed is life in numberless ways if we have the eyes to see, the ears to hear, and the sensitive mind and soul with which to appreciate and enjoy its blessings

"For with thee is the fountain of life:
In thy light shall we see light."

"Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty."

DOWN THROUGH THE AGES has come man's desire for liberty. For the possession of political, personal, and religious liberty men have fought. The history of the world abounds in tumultuous and inspiring struggles for liberty, and their importance is beyond question. For political liberty the American colonists of 1776 fought zealously and untiringly; to the slaves of early Rome personal liberty was a state akin to heaven itself, while the Pilgrims who came to our shores in 1620 deemed no sacrifice too great for the privilege of religious liberty. To all these liberty was a glorious state desired alike by the rich and the poor, the strong and the weak, the young and the old.

History, however, records still another kind of liberty. This is the liberty that an unpretentious man of Nazareth, called Jesus Christ, revealed to a sin-bound, turbulent world, a liberty without which the possession of all the other liberties combined cannot bring peace or happiness. This type of liberty we may call spiritual liberty or the liberty of the spirit.

Just what is this liberty or freedom of the spirit and where is it to be found? Is it confined to a certain creed or held in custody by a particular church? Is it stifled and retained in some neglected recess of life where we glimpse only occasionally a portion of its charm, power, and life-giving qualities? Does it indeed form merely one phase of life, of living?

The Bible answers the question for us in this way: "Where the Spirit of the Lord is, *there* is liberty."

"Where the Spirit of the Lord is"—that can be everywhere. So there is revealed the wonderful fact that spiritual liberty may be manifested in every phase of our living. Let us consider, then, in what way this new freedom affects the various phases and elements of life and let us attempt to catch a glimpse of the beauty and power that ensue as a result of its possession.

LET US NOTE FIRST its miraculous powers with regard to the element of fear.

In the world are many kinds of fear: fear of poverty, of failure, of ill health, of danger, of disappointment, and to these may be added many others. Constantly people find themselves torn by one or more of these fears. We all are subject to them. We all have at some time or other experienced fear.

Is there no antidote for these fears? Must we find ourselves submerged in them? Christ says, "*My* power is made perfect in weakness" and again, "Perfect love casteth out fear." This is a priceless, thought-provoking truth that the world even now has not fully realized or practiced. The phrase too often is recited glibly and unthinkingly, while right within every one's reach is the triumphant secret: perfect love for and trust in God, and faith in His presence by which we may overcome all things. This means the confident trust that a child has in his father, as the following incident illustrates.

One July day a small lad with his father set out upon Lake Ontario in a rowboat. The day was fine,

and soon they had gone quite a distance from their cottage. Suddenly clouds loomed up on the horizon sinister and threatening, which before very long had blotted out the sun. A stiff, uncompromising wind sprang up, whipping the water into angry waves which, as they grew larger, dashed mercilessly against the slight boat. The child's eyes grew wide and dark with fear. Black clouds of doubt and misgiving filled his mind. Then he looked at his father. His face was calm and he rowed steadily on. Catching the child's terrified gaze he smiled as he said,

"Sit tight, Son, we'll get through. See! We're almost there!"

The boy studied the father's cheerful face, saw his strong arms, heard his comforting words, and he relaxed. He loved and believed in his father. He had never failed him, and with his eyes fixed firmly on the shore, which they safely reached, he was confident and unafraid.

A TRUST SO GREAT that fear cannot remain; a love so deep that spiritual freedom is possible in the face of any fear—that experience can be ours if our trust in God is as implicit as the child's.

"Sit tight; we'll get through." God promises you that.

"Therefore will not we fear, though the earth do change,
And though the mountains be shaken into the heart of the seas."

In the second place, spiritual liberty may be found to triumph over the disappointments and sorrows of life.

Surely there is no one but has had bitter disappointment and deep sorrow to contend with; no one who has not seen the blackness of night envelop his heart and soul as he fought through the morass of his inner battles and went through his own garden of Gethsemane. Nevertheless we do not need to struggle through this darkness alone or carry the burden

alone. Paul, that great and undaunted soul, said, "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me." "The power of Christ," or the power of God—that is the light in the darkness, the complete victory that assures the exultant, triumphant freedom of the spirit and causes it to say, "*We are* pressed on every side, yet not straitened; perplexed, yet not unto despair."

CHRIST PORTRAYED IT most fully when He knelt alone in the garden before His betrayal. Sorrow engulfed Him. Behind Him lay crushing disappointment and the apparent defeat of His life purpose; before Him rose the grim specter of undeserved shame and terrible death. Yet in the midst of it all His courageous spirit prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

There can be no doubt about the weight of sorrow, whatever form it may take. Nevertheless sorrow is not a reality or a conquering power.

"Weeping may tarry for the night,
But joy *cometh* in the morning."

Gethsemane was not the end for Christ's triumphant spirit, nor was Calvary. His morning of joy came, and just as surely ours will dawn when the night is past if we will walk with Him.

In the third place, spiritual liberty may be found in its victory over death.

God never intended that death should be indicative of malevolent darkness and a mysterious, limitless void marking the end of all life and liberty. Rather is it just the portal through which we pass into a new life experience.

Christ said, "I go to prepare a place for you." Shall we fear to go or to have loved ones go where He in all His glory and perfection is? If when we walk with Him, life cannot conquer us, shall death? Death did not mark the end for Christ. The glorious,

ecstatic message of Easter blazons abroad the indescribable wonder and proof of eternal life; for lo, "death is swallowed up in victory."

WE TURN NOW from the so-called negative aspects of life to regard spiritual liberty as it is evidenced in the positive and happy phases of living.

Elizabeth Barrett Browning, in one of her charming poems, says,

"Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes."

"Earth's crammed with heaven." Rich indeed is life in numberless ways if we have the eyes to see, the ears to hear, and the sensitive mind and soul with which to appreciate and enjoy its blessings, which are enriched beyond measure if there is ever present that inner poise and serenity of the unconquered spirit.

This wonderful liberty of the spirit is not restrictive, it is not merely for him who adventures in far lands, or for him who seeks fame and fortune; it is also for the stay-at-home, the sit-by-the-fire, for him who plods as well as him who climbs.

That splendid poet of India, Rabindranath Tagore, gives us this lovely meditation:

I thought that my voyage had come to its end at the last limit of my power,—that the path before me was closed, that provisions were exhausted and the time come to take shelter in a silent obscurity.

But I find that Thy will knows no end in me. And when old words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders.

THERE ARE MANY outward expressions of this type of liberty to be found all about us in life, as witness the preceding poems taken from the field of literature. They are but two out of a vast number of similar examples that portray the eternal loveliness and power of the spiritual.

In the realm of music is provided an ideal medium for the expression of this spiritual exultation, and thrilling beyond all words are some of the masterpieces whose melodies have lifted us to the gates of heaven itself.

In the field of art also are many examples. Men have labored long and hard to catch and retain a fleeting glimpse of the beauty that enables the spirit to soar. In a large mausoleum in California is a window of stained glass depicting the Last Supper. All who see it stand in awe and amazement at the grandeur of its theme and the sublime expression of the spirit of the artist who created it.

Spiritual liberty can be experienced completely and rapturously in the world of nature. Who has not stood with bated breath upon a lofty mountain top and witnessed the majesty of the earth, or paused beneath a night sky luminous with myriad stars and marveled at its magnificent display? Daniel Whitehead Hicky expresses this rapt emotion in his poem "To a Snail in My Garden":

> Making no sound but silence as you pass,
> Tracing a silver highway through the grass,
>
> Stirring no leaf nor twig upon your way
> Beneath the shadows of the closing day.
>
> Unheralded, alone: and quite alone,
> I watch you seek a cool, moss-conquered stone.
>
> Seeing you slowly pass before my feet
> Crushing the grasses heavy with dew, and sweet,
>
> I pause, and suddenly I know that I
> Have seen God pass in silver, and a cry
>
> Wells in my throat. Within your lowly shell
> Pulses the heartbeat of the miracle
>
> That fashioned mountains, stretched the farthest wave,
> Unfolded flowers on a bare stem, gave

April and autumn to the waiting trees,
Breathed sparks of fire into the Pleiades.

O humble brother, as I pause alone,
Watching you seek the shelter of your stone,

Smaller than any grasses you have trod,
Bewildered, I have seen the power of God

Beat in your shell, and He has spoken to me
As surely as in the sun, the stars, the sea.

THERE IS YET another place in life where this spiritual beauty and liberty may be found, and that is in friendship. Friendship can attain to no higher plane than this, for it too is akin to God.

A recent newspaper quoted this definition of true friendship: "Your friend is your needs answered. He is the field that you sow with love and reap with thanksgiving. And he is your board and your fireside. For you come to him with your hunger and you seek him for peace."

God is all that and more beside. Through Him and Him alone can we attain the unspeakable blessing of spiritual liberty. We cannot have it without conscious effort to obtain it, and once we possess it, we shall value it above all the wealth of the world. We may keep it in our life forever if we will live in the light of the knowledge that "all things work together for good to them that love God."

A church sign on a side street of a large city bore the words "We can be modern and still be spiritual." We can if we will; if we will not put God, like the sign, on a side street in our life; if we will make Him not merely one phase, but every phase—all. He is the answer to life, the answer to doubts and problems, the one who makes the clouds and sorrows endurable and joy and happiness richer, the answer to our limited wisdom and imperfect vision, the answer to spiritual liberty that will enable us to say, "In all these things we are more than conquerors through him that loved us."

The Spiritual Method

By GRACE IRENE CARROLL

God must be sought for Himself alone, not for His gifts

We must be willing to let Spirit use us and shine through us quietly, for this is the best kind of argument

The habit of turning to Spirit for renewal of depleted strength, for new inspiration and guidance becomes the great satisfaction and beauty of life for us

IN ZECHARIAH WE FIND these words: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." It is a sentence fraught with meaning but a meaning often overlooked. Let us examine it a little.

There are two sides to all of us. On the one hand there is the outward, visible, everyday, huckstering, bargaining, material self; and on the other, a wise, quiet, serene, harmonious, inward, real self—the spiritual. This second or real self is one with the divine creative Spirit that we call God, the cosmic consciousness, that was, and is, and is to come. For all of us this eternal, divine something is a reality, even though visioned only dimly and but half comprehended. One of the great stumblingblocks to spiritual growth is an inability to understand the nature of this other side of ourselves—the God in us. Divine power seems so incomprehensible. But neither do we in the least understand the nature of gravitation, electricity, radio, the X ray, or the many other scientific wonders that dazzle the present age, though we nevertheless acknowledge and accept them all as actual and usable. Then why should we not acknowledge and accept that intangible

All-Power, of which these lesser wonders are but different manifestations, and by putting ourselves into its line of operation profit thereby? That there is such an unseen, intangible, omnipotent power operative in the life of every one of us, all the wisdom of all the ages has attested. Our business, then, is not to analyze or vainly to strive to comprehend Spirit fully, but merely to acknowledge Truth and to learn how to utilize it if we would live healthy, happy, harmonious lives, prospered in every way.

LET US PRESENT a few homely illustrations of this idea. I have a problem, let us say. I tackle it energetically with my mortal mind, the reasoning part of me, focusing my attention in a grim determination to solve it and overcome the piled-up trouble and difficulty. I wrestle with and sweat over it. But the harder I work materially the less sure I am that I am really solving it. My perplexities increase. Strife and worry and personal effort to eliminate adverse conditions seem to get me nowhere. Might and power will not avail. Then I go at it from the other angle. "By my Spirit, saith Jehovah of hosts." I relax and, stilling my mortal mind, seek the aid of that living principle of Truth which is ever adaptable to the solution of all human problems. Retiring to the divine presence, I state my problem and ask for wisdom, for that serene inner power to come to my assistance. I wait and listen in the silence, sometimes for a long time. At last comes the answer—an intuition, a flash of light, a clear vision, a still small voice. I *know* and I *know that I know*. My problem is solved, and with it comes a fresh influx of spiritual love, faith, wisdom, hope, health, and prosperity. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

TAKE ANOTHER ILLUSTRATION. Perhaps I get up in the morning with a bad headache or some other manifestation of bodily inharmony. The mortal part of me suggests pills, powders, or some other material

remedy. Self-dosing is very tempting. But my other self reminds me that God is the Great Physician. So I go to Him in the silence and address that inward power. I affirm my completeness in Him, my oneness with Spirit. I try to realize my innate perfection. I feel Spirit pervade and permeate my inmost being. Voicelessly, wordlessly I vibrate with and am thrilled by it. After a time I arise with a deeper consecration to God and the feeling of conquest that comes through the power of Spirit. My headache or other complaint is forgotten—gone! This is no figment of the imagination, but a demonstrable fact that one has only to try in order to be convinced; a fact that has been tested and proved again and again by thousands who have turned from the negative contentions of the body to the renewing, regenerating Spirit of God within, the source of all life, harmony, love, wisdom, and Truth. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

When we have learned to overcome little ailments, we shall be better able to control the greater ones. We are told that in God "we live, and move, and have our being." But most of us think that we live in a physical body, and it consequently controls us. Instead of relying on the inward strength for support, we continually forget and return to the "might-and-power" method. We try most ineffectually to "go it alone" until repeated failures conclusively demonstrate the necessity of leaning always on Spirit, the inner vision. Only now and then do we ascend our mount of transfiguration; mostly we live in the valley of the physical life.

ONCE WE HAVE LEARNED our lesson, however, the habit of turning to Spirit for renewal of depleted strength, for new inspiration, for wisdom and guidance becomes the great satisfaction and beauty of life for us. Daily it grows more and more easy and natural until it is the very mainspring of our existence, the Aladdin's lamp that we have only to rub. It sharp-

ens our faculties, renews our strength for attack, supports us through our utmost difficulties, and brings us triumphant to our goal by a path that we ourselves could not have foreseen or chosen. It teaches us to look for and to find the lesson in every earthly experience and to profit thereby. It frees us from many limitations and is an impregnable defense. The man who dwells in a strongly fortified castle feels no fear of a pygmy outside the walls assailing him with bow and arrow. When we carry with us the continual realization of Spirit—the cosmic consciousness—as a part of us, we no longer seek a way out of difficulties by might-and-power methods, the futile efforts of the lower mind. We go direct to the inner wisdom for guidance, the inner power for strength, the inner presence for love and comfort. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

I presume that every one has heard that old story about the traveler whom neither wind nor cold could divest of his coat. The wind blew and blew, but he only hugged his coat the tighter. Then the gentle sun came out and shone on him, and before long he had torn off his coat for relief. So with us. We use our mortal brains and brawn in a negative effort to over-

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable unto the Lord.—M.

ome some difficulty that oppresses us, but it only sticks he tighter and presses the heavier. When we turn on he sunlight of the Spirit of truth, however, our trou-le begins to dissolve and disappear almost magically. Positive methods succeed where negative ones fail.

I THINK ONE OF THE REAL TRIALS of those who have advanced spiritually is the continual necessity of being thrown in contact with minds on a lower plane

of development and of sensing their utter inability
comprehend any higher ideals or standards. Othe
unconsciously pull us down to their level more or les
We come away from them shorn of some of ou
strength. Generally this is because we have been tr
ing to use the might-and-power method of winnin
them to our way of thinking and raising them to ou
level. We go at them hammer and tongs in the effo
to impress our ideals on their recalcitrant minds; the
we have the consequent feeling of impotent defeat an
utter failure that our wrongly directed efforts hav
won for us. To use the other method—"By my Spiri
saith Jehovah"—is simply to let the inward light shine
that they may see our good works, and glorify you
Father who is in heaven." An adage says, "*Be*, and yo
won't have to argue." But how often do we forget t
be and in our mistaken zeal try to argue and persuad
others to display a spirituality that they have not a
yet had an opportunity to grow into. We cannot us
the might-and-power method in helping others, an
more than we can force a little plant to put forth it
blossom and open its petals for us before it has ha
time for unfoldment. Everything must unfold. W
must be willing to let Spirit use us and shine throug
us quietly, for this is the best kind of argument. "B
my Spirit, saith Jehovah of hosts."

IN USING DIVINE POWER to prosper ourselves we shoul
be very sure that our viewpoint is right. W
should ask ourselves, "Am I really seeking God fo
Himself, or am I seeking to accomplish some selfis
material end of my own?" God must be sought fo
Himself alone, not for His gifts. We cannot aim t
manipulate the divine power selfishly and hope to rea
ize any permanent benefit thereby. To seek first th
kingdom of God, to make Spirit our ultimate goal i
what we must do. Then let the blessings follow, a
follow they must and will. But to use the inwar
power merely to forward our own material ambition
and plans is to be self-defeating, since we get only wha

we aim at, and in aiming at the lower we invariably miss the higher. When our viewpoint is trivial, we expend our precious energies in seeking to obtain unworthy ends, and this seeking proves a great detriment to our higher unfoldment, because we get what we go after. And to realize material ends by means of mental concentration is no proof of superior spiritual power; we are merely cheating ourselves of true attainment. As long as we see only our material needs and gratifications, we fail to realize the highest prosperity. When the inner wisdom shines, then selfish limitations are eliminated and we come into the possession of our innate power, which is inexhaustible riches, grace, and goodness. As the Vedantists express it, "Not I, not I, but Thou," which is only another way of saying, "Not by might, nor by power, but by my Spirit."

Doubtless it is often possible to overcome our difficulties by hard experience; but to listen to and be guided by the inward voice greatly simplifies our task. Once we understand the true method we no longer seek the way out by rugged and tragic overcoming. Instead we take for our motto the words of Jesus so fraught with meaning "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—PAXTON

strength, and with all thy mind." Loving God thus and constantly growing in the realization of His love for us, we learn to live in peace and harmony, good will, and obedience. By consciously surrendering our will to the will of the divine, life grows serene and we escape the difficult might-and-power process of learning through hard experience. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*, because he trusteth in thee."

Meeting the
Liquor and Drug Problems

There is no medicine that will cure alcohol or drug addiction

In the silence of Spirit, awake the patient to the understanding of himself in Truth. Declare his freedom from all bondage, especially from that of his pet vice

The treatment should never be given with any feeling of intolerance toward either the drug or its user. The thought should be rather the joy of helping a brother to attain his good

OUR RACE HAS BEEN confronted for thousands of years by the problem of dealing with those who habitually use alcohol or drugs. We find that the same difficulty was known in Old Testament times, as it is referred to in the Book of Proverbs. Curiously, but little progress has been made in handling such cases since the most ancient days. Fine or imprisonment has been the common solution. The latter puts the result out of sight temporarily, but it does not cure. The reason is plain to those who will really look. The attack has been made at the wrong end of the problem. Making criminals out of those addicted to any vice does not cure them. Victims of the drug or the liquor habit are to be pitied and raised up, not condemned and kicked. They are God's children in need of sympathy and help in order that they may regain their true status.

The real trouble in these "addicts" is the same whether the habit with which they are burdened is whisky, morphine, or any other drug, and in every case the condition must be met in the same manner. It is purely a mental state with which we have to deal

nd there are few physical manifestations, as in or-
inary disease, until the victim is near the end. Clearly,
ıen, there is only one line of treatment that will do
ny good: some form of mental therapeutics. Any-
ıing else is merely a waste of time. During my
early thirty years of medical practice I have seen—
rom the physician's standpoint—virtually every
nown method of handling this problem tried out, only
) fail because the true nature of the affliction had
ot been recognized.

Except in the very few cases where one has freed
neself by sheer will power, moral suasion of itself
as always failed, for the simple reason that the moral
)ne in drug and alcohol addicts is low.

The widespread propaganda of the present day
or laws and more laws does not meet the situation.
'rying to cut off the supply is a failure, because the
ser, in his longing, merely seeks out something else
) satisfy the craving, and to gratify his intense de-
ire almost any substitute will do. The risks that a
rinker or a drug user will take to satisfy his appe-
ite are astounding. There is nothing to which he
vill not stoop, and there is nothing that he will not
ry in order to obtain a substitute, if the real article
s not to be obtained by hook or by crook. Jail and
nstitutional life give only temporary help, but if they
vere supplemented by real, sympathetic mental ther-
.py, many addicts might be reclaimed.

THE RABID REFORMER sees the habit only; he entirely overlooks the cause. Scolding only makes the mat-
er worse in that it arouses a feeling of self-pity,
vhich becomes an excuse for taking more drugs or
nore liquor. The psychologist is on the track, but he
s apt to overlook the soul behind the alleged physical
nind that he treats. The police magistrate and the
nstitutional head are too prone to overlook both the
ıuman and the divine elements in the man, and to see
ıim only as another "case" to be cleared off the cal-
endar as quickly as possible. Medical treatment is

of no avail. There is no medicine that will cure alcohol or drug addiction. I have seen everything in this line tried without any real success. Where a few cures have been obtained, the results have been due to the suggestions given with the medicine. When I was a student, one of our professors in medicine was the head of a home for treating alcoholics and drug addicts. I thus had a chance to see for myself the results that were reached. The number of complete cures was not encouraging. Most of those supposed to be healed relapsed after varying periods. Since that time I have noted the same results at other places. To repeat, these habits are purely mental conditions and must be dealt with as such.

Since addiction to alcohol or drugs is solely a mental state and requires only mental treatment, the trouble can be handled to the best advantage by the metaphysician. I say this advisedly after experience and observation. The metaphysician, accustomed to dealing with both the seen and the unseen, can grasp the real difficulty and can go about its correction in a rational manner. Consequetly he should handle alcoholic and drug cases very successfully.

IN ORDER TO MEET this mental trouble in the correct manner, we must understand something of the causes that are at work. There are many possible causes, but they are all to be found in the reservoir of habit and memory, the subconscious mind, which is the seat of the trouble and the point where the attack must be made. The victim may have no conscious memory of the cause, but it is there, and unless it is corrected the habit will recur no matter how it has been stopped. That is why the metaphysician is best fitted to treat such conditions.

Frequently the drug or the liquor habit was begun in an effort to escape from something: a hard duty, some supposed trouble, or an unwelcome responsibility. The subconscious thought in these cases is that if a person is a drinker or a drug addict, nobody expects

im to face problems of this nature. In other cases he effort to escape from worry or misfortune was he starting point; that is, the persons would "drown heir sorrows." The search for some new pleasure or xcitement accounts for another group. Whatever it nay be out of the multitude of possible causes, the atient is finally under bondage to something that hould have no power over him. This brings us to nother consideration.

In addition to any of these possible starting points or the establishment of the habit, we must recognize omething else, the real basic cause, deeply hidden, ut always present. At the very bottom of the trouble ve find a weakness—a very serious weakness—the ack of self-control. People who have normal self-ontrol do not easily become slaves to a habit that they now will do them harm, and they are easily brought ack if they do give in. Those who suffer from in-dequate self-control will generally deny their enslave-nent to habit.

NOT LONG AGO a man who was suffering from throat irritation came to me. He had been a light smoker or years. I found that he was abnormally sensitive o tobacco and told him so.

"Very well," he replied, "that is easy to prove. I vill quit right now."

He did quit. A few days later he told me that I vas right; that within two days after he had left off moking his throat was all right, but that smoking part of one cigarette had brought the trouble back. He never resumed the habit. A patient I once knew, who had been given morphine daily for a week on ccount of intense pain, refused the dose at the first ign of recovery, with the explanation, "I don't need t now." These were people with normal self-control. Addicts lack control, and this basic weakness must e met in our treatment of them or we shall fail.

The desire to escape responsibility is shown by the tories that these victims of their own weakness tell

regarding their start. They invariably claim that th liquor or the drug was offered to them as a solutic of a serious problem, or as a way out of suffering c trouble. They always lay the blame on somebody els refusing to shoulder the responsibility for the own lack of self-control, which kept them from r sisting temptation, as the rest of us do. This lack c control made them choose liquor or a drug as th easiest way out. Many of them end as suicides fc the same reason. It is not a lack of will power as som have claimed, but a lack of initiative in directing th will.

IT SIMMERS DOWN TO THIS: In the drug or liquor addi we have a man or a woman lacking in self-contrc under bondage to something which he or she false believes gives comfort or pleasure, but which is real destroying him. Usually there is also the subcor scious thought of escaping from something; it ma be merely the scolding that follows indulgence. Or man with whom I was acquainted would take a drir or two; then he would say:

"Well, if the old lady smells this on my brea she'll 'raise Cain'; I might as well have a few more

Then he would go home "well loaded," and r ceive the berating that he expected, but without beir disturbed. If he had not received it, he would ha been disappointed; for his pet excuse would have bee gone. He was cured for a time by metaphysical trea ments, but relapsed, probably because every time l left the house he was given this parting message:

"Now don't drink—but I guess it's no use to sa anything. You'll come home 'lit up.' "

Is it any wonder that a man with poor self-contr could not hold his own with a thought like that work?

Medical treatment or coercive measures will n meet conditions like these. A good mental bracir is needed, but this cannot be given verbally. Th advice goes in at one ear and out at the other. Th

victim usually repeats, "Yes, you are right," to all that is said, though meanwhile he is making plans for getting the next drink or the next dose. A periodically heavy drinker said to me:

"For six months I never think of liquor, although it may be in front of me, but when the desire comes it is so overwhelming that all I can see is a bottle, and all I can think of is how to get one."

This is really an obsession. The subconscious habit lies dormant for a time, but when aroused it takes full possession of the mind. When it takes possession, the normal power of reasoning is lost. One cannot reason with a person whose intellect is not "on the job" for such a person cannot grasp the ideas that one would implant.

NOW THAT WE SEE the conditions with which we must deal, let us consider the treatment. For the reasons just given it is better, in the majority of cases, if the treatment is not personal. The metaphysician, who is accustomed to silent treatment, is well able to handle this state of affairs. In the silence he can talk to the real self of the patient, no matter what the appearances may be; that is how treatment is given to the best advantage.

In the silence of Spirit, awake the patient to the understanding of himself in Truth. Declare his freedom from all bondage, especially from that of his pet vice. This step is important, for alcohol and drug victims are in a bondage worse than that of any slave to man that ever lived.

Hold the patient as free Spirit; claim that God is the only power in his life and that because of this fact no habit can control him. Declare that Christ has freed him from all false appetites. Don't forget the basic weakness of self-control, but declare strength for him. Freedom and strength are the two main points to be covered, although Spirit will suggest others in particular cases. Don't labor. Let Spirit do the work and guide you as to what you shall say.

Be very strong in your claims, for you are placing weakness with strength. Be strong in yo knowledge that God never fails, but do not be t insistent. Show your faith by speaking the wo fearlessly and then by giving thanks that the wo is done.

HERE ARE SOME ACTUAL cases as examples. A m of fine character had become a heavy drinker a was becoming unreliable. His friends were becomi alarmed at his condition. The declaration, held the silence that he, the son of God, could not dri liquor, that Christ had freed him from all bonda caused him to stop imbibing within two days. week later he took a few drinks. A repetition of t treatment cured him entirely.

Another man had been going downhill for a ye owing to his increasing use of liquor. In his case similar treatment was used, also silent, and in l than ten days the result was a sober man hunting f a job.

No matter what the drug used may be, the tre ment is along the same line; for the underlying con tion is the same. This we must understand well, cause thorough understanding simplifies matters. Wh two men are confronted by the same adverse con tions and circumstances, one may turn to whisky a the other to morphine.

The time required for a cure will vary with t receptivity of the patient. The conditions under wh the treatments are given may cause a wide variati also. I know the case of a man who had been cu of drinking by one silent treatment. Some time aft ward I discovered that this treatment had been giv quite unintentionally of course, while he was nea dead drunk. His conscious mind had been unable reject the thought given; but his subconscious mi had accepted it and acted upon it at once. In t case the patient was given the word *"Christ has moved your taste for liquor. It disagrees with yo*

it did disagree. He awoke from his stupor nauseated, and decided to take a small drink to "sober up on." He took it, and was violently ill for several hours. This particular treatment was given in a short and vigorous manner, but it did the work. However, I believe that it is better to be less strenuous. There is nothing to be gained by upsetting any one, and it is not really the right thing to do. I might say, parenthetically, that in many cases the most successful metaphysical treatments are given while the patients are asleep. The reason is that the true self is then more accessible. Of course treatments should be given at such times only with the permission of the patient or of some member of his family.

HERE IS A TREATMENT that covers the important points:

"God is the only power in your life. No adverse habit can have dominion over you, the perfect son of God. Christ gives you freedom from all bondage and strength to meet every need. You have perfect control over yourself, and you do not give in to any false appetite. Awake, sleeper, and assume your sonship! Throw off your bonds and be in the mortal what you are in Spirit, the perfect son of God, manifesting the perfection of the Father within."

The wording of the affirmation does not matter greatly. What counts is the spirit infused into the words, the thought of giving a loving service, and the knowledge that Spirit never fails. The treatment should never be given with any feeling of intolerance toward either the drug or its user. The thought should be rather the joy of helping a brother to attain his good. Kindness and love are essential.

Remember that these people usually need treatment to build them up and to restore their confidence in themselves and in others. Many of them require treatment for health and prosperity, if they are to remain free. Treatment to remove fear and worry

is in many cases necessary. The patients all need loving support during and immediately following the direct treatment. The basic weakness, if it be of long standing, perhaps from childhood, is likely at times to attempt to reassert itself. Hence we must give our loving, kindly help until we see that our patients have become self-reliant and are really free; for this is the end toward which we work.

"Strengthen ye the weak hands, and confirm the feeble knees."—*C. O. Southard, in Weekly Unity.*

It Is to Laugh

Laughter induces a mental exhilaration.

Laughter keeps the heart and face young and enhances physical beauty.

Laughter and good cheer make love of life, and love of life is half of health.

Laughter is a foe to pain and disease and a sure cure for the "blues."

It expands the chest and forces the poisoned air from the least used lung cell.

There is good philosophy as well as good health in the maxim "Laugh and grow fat."

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time.

Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious, and healthful.

It sends the blood bounding through the body, increases the respiration and gives warmth and glow to the whole system.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good hearty laugh.—KANSAS CITY STAR.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, AUGUST 5, 1934.

Unity Subject—*The Law of Increase.*

International Subject—*Elisha Helps the Needy.* —II Kings 4:1-7, 42-44.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear Jehovah: and the creditor is come to take unto him my two children to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thy handmaid hath not anything in the house, save a pot of oil.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons; they brought *the vessels* to her, and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he

said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

42. And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of grain in his sack. And he said, Give unto the people, that they may eat.

43. And his servant said, What, should I set this before a hundred men? But he said, Give the people, that they may eat; for thus saith Jehovah, They shall eat, and shall leave thereof.

44. So he set it before them, and they did eat, and left thereof, according to the word of Jehovah.

GOLDEN TEXT—*Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.* —Matt. 25:40.

SILENT PRAYER—*"My soul doth magnify the Lord."*

One meaning of the name Elisha is "God is rich." This definition gives the key to the law of increase of spiritual substance in the outer or manifest realm. Divine substance is an omnipresent sea in which man lives. By recognizing this truth and reënforcing all his thought life with it, man learns to work in harmony with the law of increase.

The nature of life is to grow, and the more abundant the life the greater the growth. But to grow in divine order we must unify the subjective and objective sides of our mind. When the subjective loses contact with the positive or substance side of mind, the objective becomes a "widow." The conscious unity between the mind and the vitality of the organism is then severed and lack and burden (debt) come uppermost. Such a condition becomes apparent in all who do not consciously take possession of the nervous energy of the organism by concentrating the power of their thought on the one substance. Those who find their true center, on the other hand, become poised, self-possessed, equal to all the demands that life makes upon them.

The vital energy or vitality is in a state of constant activity or vibration and is very sensitive to thought. Wherever the most concentrated thinking is, there will the greatest vitality be found. Long-continued memorizing or other purely intellectual labor sometimes ends in headache because so much blood collects in the brain and so little is left to be distributed throughout the rest of the body. It is when the circulation is equalized throughout the body that the greatest measure of efficiency is realized. Those who have made a study of the subconscious forces have discovered that the movement of the blood is governed, through the all-pervading vitality as a vehicle, by thought. Thus one may become unbalanced through any system of thinking that does not tend to equalize the vital forces in the organism.

The question is often asked why those who live good, pure lives and are truly religious should suffer sickness, old age, and finally death. If God is a rewarder of those who worship Him, why, it is argued, does He allow conditions of this kind to come upon His prophets? In today's lesson one of the prophets has incurred a debt that his widow and children are left to discharge. Unfortunately, religious people are not always wise. Divine wisdom must be sought and incorporated into the body of one's religious thinking, in order to unify the action of the head and the heart. The "sons of the prophets" looked in material places for Elijah after his disappearance, showing that the basis of their understanding was the intellect. Their religious system was built up in the realm of form instead of the realm of divine substance or the formless. Zeal to find an external God and a material heaven serves only to devitalize the body. Material ideas form material thoughts that collect in the subconsciousness as a burden or "debt" for the body to carry. The intellect may become so exalted in its devotions and its aspirations for a heaven after death as to be virtually dead to the desolated body, which nevertheless tries to live even though robbed of its

animating source. We find on every hand very good, pious people who are trying to serve God with all their might, but who fall short through lack of divine wisdom.

The omnipresence of divine substance must be meditated upon and recognized until its nature and action are at least partially understood. Those who are impatient, unwilling to observe the silence, do not find the kingdom of heaven within them by virtue of which the manifestation of divine substance is brought under control.

The objective nature (the widow) can fill all the empty vessels of the nervous system with the oil of life, by calling upon Elisha ("God is rich"), the firm consciousness of unfailing substance. In the rejuvenation of the organism the oil of divine life comes from a multiplication of the little we have on hand. The capacity (vessel) has to be borrowed from a "neighbor." We lack confidence in our capacity, but once we have made a beginning in inner concentration upon divine substance as it relates to our nerve energy or vitality, we "shut the door" and "pour out into all those vessels."

Depleted nerve cells are not the only empty vessels in our ken. Many of our thoughts are borrowed, and until we pour into them the substance of our original meditation and reflection, the vitality of our own mental action, they remain empty vessels, no matter how rich they may have been in the mind of the original thinker. Words that lack vital energy or living power remain so many empty vessels. The speaker may not even recognize them as his own. But let him once, in the quiet of his own mind and heart, tap the source of divine substance, and a current of divine wisdom and power gushes out as oil pours from a newly tapped well deep below the surface, bringing wealth to its possessor and filling all his empty vessels to overflowing.

The law of increase is again exemplified in Elisha's

feeding of the multitude with a nucleus of twenty barley loaves or cakes and a sackful of fresh ears of grain. Jesus, when He fed the five thousand, demonstrated His power to increase the substance of His own soul. He saw divine substance as limitless. Through obedience to the divine law He mastered the principle immanent in all forms and was thus enabled to control the manifestation of form. Elisha had mastered the same principle and had attained the Christ consciousness of increase. In feeding the people with a few cakes and a sackful of fresh grain Elisha spoke and it was done, without comment or explanation. To be wide awake to the inner world of unseen abundance is to see that abundance take form. "Open thine eyes, *and* thou shalt be satisfied with bread."

QUESTIONS

1. What results when the subjective side of mind loses contact with the positive or substance side?
2. Under what conditions is the most efficient mental work done?
3. Explain the part played by divine wisdom in keeping the law of increase.
4. Name a sure way to become conscious of the kingdom of heaven.
5. What is symbolized by the empty vessels borrowed by the widow of the prophet? What vessels do we find empty today?

LESSON 7, AUGUST 12, 1934.

Unity Subject—*The Voice of Conscience.*

International Subject—*Amos Pleads for Justice.*
—Amos 5:1, 10-15, 21-24.

1. Hear ye this word which I take up for a lamentation over you, O house of Israel.

10. They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses

of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*

13. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.

22. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let justice roll down as waters, and righteousness as a mighty stream.

GOLDEN TEXT—*Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.*—Rom. 13:10.

SILENT PRAYER—*I earnestly seek divine guidance in all my ways.*

The name Amos means "burden, load." Metaphysically, it represents conscience, that inner voice which directs the subjective forces of mind and body as well as points out the course of conduct and approves or disapproves of what has been done.

Amos was not a prophet by birth or training. He was originally a shepherd. Sheep represent thoughts that are obedient to the natural law, and they represent also the pure natural life of the body. Amos tending his sheep therefore typifies conscience directing the subconscious activities. In addition to this work, conscience has charge of man's religious be-

liefs (Israel). "Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." It is in making our professions and our practice one that conscience does its most valuable work for us.

The subconscious activities of conscience are performed with almost automatic precision, but when conscience enters the realm of conduct it may devote itself to either worthy or unworthy ends. It may answer the call of Jehovah or it may remain a dresser of sycamore trees.

Those thoughts and qualities in us which lead us to try to do what is just and right are never opposed to the inner teacher that constantly warns, reproves, and guides us. It is the thoughts and tendencies that spring from the sense plane that are not easily brought into line with justice and righteousness. The lower self seeks always its own will, and conduct based on such an impetus is conscienceless. It is either the behavior of the untrained child or that of the unthinking barbarian. The Holy Spirit is not recognized as the teacher of those whose unchecked motive is to have their own will in all things.

Injustice may be allowed to take possession of the mind and will of man so completely as to force all just and true thoughts and ideals into silence and inaction for the time being. He is able to express the Christ standard of right only when he is rooted and grounded in it, when like Paul he keeps as his constant motive the desire to "have a conscience void of offence toward God and men always." Neither error nor injustice can dominate man when he is established in such a state of objective justice and righteousness. The bent of the mind determines the tenor of the life. Therefore Amos admonished his people, "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."

To "hate the evil" is to be so far removed in thought and desire from anything that does not measure up to

the Christ standard that we turn from it instinctively, as from a distasteful condition that can have no attraction for us. Active resistance of evil directs our thought to it and lends it power. When we learn to love the good and to hold ourselves unresponsive to evil, the latter disappears from our life.

The impartial or impersonal bent is characteristic of the open mind, whereas the biased or personal way of looking at life is a sign of the closed mind. The "gate" mentioned in this lesson typifies this faculty of the mind which the I AM controls by means of the word, opening it to one thought and closing it to another at will. In ancient times the Hebrews congregated at the gates of the cities to transact business. Court was held there and decisions handed down by the judges. Justice is thus established in I AM understanding at the gate—in that part of our nature which decides matters for us.

Outer religious forms and ceremonies apart from true goodness of heart are worse than useless; they are pernicious. The form of righteousness without the underlying substance works against one's good, so that one becomes hypocritical, untrue, an impersonator in the spiritual realm instead of an active doer of the law of good. The man who does not love Truth at heart, who is unjust and evil, brings worse consequences upon himself by his professions of faith in God and service to Him than he would by openly disavowing Him and making no attempt to deceive himself or others. Following form in religion tends toward apathy and lack of genuine thought and feeling; a state of mind against which seers and prophets have always warned men if they would live in harmony with the higher self. Obedience to the voice of conscience brings good into our life by unifying our impulses and our ideals, our profession and our practice, and making of the two in each case one new being. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

It is easy enough to be just and upright when we are dealing with those who are above reproach in justice and uprightness. The justice that is worth feeling, the uprightness that is worth cultivating remains uniform no matter how trying or adverse the circumstances may seem to be. "Hold fast that which thou hast, that no one take thy crown." A mere trickle of justice and right are not enough. The flood tide of justice and the mighty stream of righteousness are needed, and these come only from opening the sluice gates of conscience through consistent practice of what is just and right in both thought and act under all circumstances.

The objection is sometimes made that conscience is not always a safe guide, and in proof of this statement we are reminded that religious wars have been fought in the past because of conflicting claims of conscience in the combatants. Conscientious objectors are opposed because their scruples are not in accord with patriotic duty. These arguments are answered by making the Christ Spirit the basis of conscience. Those who establish themselves in the Christ mind find themselves in agreement in all matters involving principle, for the reason that they are all in touch with divine wisdom and judgment. Thus conscience becomes not a blind guide of the blind, leading its possessor and others under its influence into the ditch of injustice or mistaken action, but a sure indicator of both justice and righteousness.

QUESTIONS

1. Metaphysically, what does the name Amos represent?

2. How does conscience do its most valuable work for man?

3. In what way is the voice of conscience sometimes stilled?

4. Is it Christlike to hate evil? What is meant by the commandment "Hate the evil, and love the good"?

5. Explain the "gate" as it appears in this lesson.
6. Is conscience always a safe guide?

Lesson 8, August 19, 1934.

Unity Subject—*Keeping the Law.*

International Subject—*Amos Denounces Self-Indulgence* (Temperance Lesson)—Amos 6:1-7, 11-14.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?

3. —Ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

7. Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away.

11. For, behold, Jehovah commandeth, and the great house shall be smitten with breaches, and the little house with clefts.

12. Shall horses run upon the rock? will one plow *there* with oxen? that ye have turned justice into gall, and the fruit of righteousness into wormwood;

13. Ye that rejoice in a thing of nought, that say, Have we not taken to us horns by our own strength?

14. For, behold, I will raise up against you a nation, O house of Israel, saith Jehovah, the God of hosts; and they shall afflict you from the entrance of Hamath unto the brook of the Arabah.

Golden Text—*Seek good, and not evil, that ye may live.*—Amos 5:14.

SILENT PRAYER—*I daily remember Jehovah my God; for He is the source of all my good.*

In the 8th chapter of Deuteronomy is a warning against the tendency of man to become material-minded under the influence of prosperity. The law of cause and effect is there put in the form of a commandment: "Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage."

Every one desires prosperity and tries to cultivate the prosperity consciousness. Yet with this cultivation must go added watchfulness, with every increase of material wealth an increased sense of responsibility and a deeper consecration to the service of Truth. Otherwise prosperity may easily become an opiate, deadening its possessor's consciousness of the true values of life.

Throughout the Old Testament account of the wanderings of the Children of Israel the Promised Land is held before them as a land flowing with milk and honey, a land of material plenty, happiness, and contentment. A condition is attached to the possession of this rich prize: The heathen must first be driven out of the land. Only so may the Children of Israel enjoy it fully.

This story is a symbol of the life of every man. He must drive out the lower and keep the higher self in perpetual remembrance. Otherwise material prosperity becomes a stumblingblock to him. Amos cried out against the selfish, luxury-loving classes who had forgotten God in their prosperity and had devoted themselves exclusively to the enjoyment of their wealth.

Ease and security are not evils in themselves. They are or may be desirable states, but each carries with it a responsibility that must be met and discharged under penalty of an undesirable reaction.

Zion means "fortress" and Samaria "watch mountain." These are the two cities against which Amos sounded his warning. They symbolize high states of development. By following the divine law the wealthy inhabitants of these cities had reached the state of splendor and power mentioned in today's lesson. But upon "arriving" they had allowed themselves to be turned away from God by the material pleasures of the world, and had ignored the very power that had brought them prosperity. "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

Amos called attention to certain once powerful cities of the outside world, which had been overthrown because of their trust in materiality. Calneh and Hamath both mean "fortress" and Gath means "wine press." All three suggest confidence in material conditions, rather than trust in God. These cities were overcome and their power taken away from them because their inhabitants trusted in material rather than divine protection. Neither, Amos reasoned, could the cities of Samaria and Jerusalem stand, when they had lost sight of God and righteousness.

The warning thus sounded by Amos is a timely one today. It is an accepted fact that the rise of every nation to power is followed by its decline and fall. Yet this need not be the case. The decline of a nation, as a rule, is due to an increase in material-mindedness following upon prosperity. Material-mindedness is the equivalent of inertia. It is the opposite of life, and its effect is an immediate drying up of the springs of vitality. If we would save ourselves, our business interests, our country, and our civilization from ultimate destruction, we must remember the divine source of all our prosperity and give credit where credit is due.

Perfect equilibrium is maintained through giving as well as receiving. He who receives much must give much if he would live a life of temperateness and satisfying wholeness. If he refuses to share with his less prosperous fellows the gifts bestowed upon him, and seeks to spend all upon his own comfort and pleasure over and above his reasonable needs, he overbalances himself and must topple to a fall. If he will but listen, the Amos in him tells him when he is transgressing the law. He tells him when he has overeaten, when he has given up to the allurement of inertia, when he has blinded his eyes with personal pride so that he cannot see his duty to God and his fellows. For Truth and righteousness are defined in such clear terms as duty, sharing, interest in one's fellows, coöperation in work for the common good, public spirit. No one need be in the dark about the content of Truth and righteousness or whether he is expressing them in his life. Horses do not run upon rocks but upon pasture that is soft enough underfoot for them to spend their excess vitality in comfort. No man plows rocks, for he knows that such effort would be an utter waste of energy. It is just as wasteful and intemperate to give one's thought to hard, selfish pleasure, one's time and energy to material interests, with the expectation of achieving happiness and success in life. From the beginning of the material-minded outlook on life (the entrance of Hamath) through all the empty, barren stretches of thought, feeling, and conduct arising from worldly ideas of substance (the Arabah), man continues to separate himself further and further from the divine law, until violence and destruction remain as the only means of restoring him to divine balance. The "nation" that afflicts the "house of Israel" is the completely secular or material state of mind that chokes out all the unselfish instincts of the higher nature. To live a truly satisfying life requires of us, above all else, the enduring qualities of spiritual understanding and right conduct. Truth must be lived. Only so can we abide in peace, wholeness, and plenty.

QUESTIONS

1. What does prosperity involve on the part of the one prospered?
2. Are ease and security gifts to be enjoyed selfishly?
3. Give the metaphysical meanings of Zion and Samaria.
4. What has giving or sharing to do with continued prosperity?
5. What do you understand by Truth and righteousness as used in this lesson?

LESSON 9, AUGUST 26, 1934.

Unity Subject—*A Lesson in Divine Love.*

International Subject—*Hosea Preaches God's Love.*—Hos. 11:1-4, 8, 9; 14:4-9.

1. When Israel was a child, then I loved him, and called my son out of Egypt.
2. The more *the prophets* called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images.
3. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them.
4. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.

8. How shall I give thee up, Ephraim? *how* shall I cast thee off, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboiim? my heart is turned within me, my compassions are kindled together.
9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath.

4. I will heal their backsliding, I will love them freely; for mine anger is turned away from him.
5. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon.
6. His branches shall spread, and his beauty shall be

as the olive-tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive *as* the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

8. Ephraim *shall say*, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

9. Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*Divine love, quickened and active in me, redeems my life.*

Hosea means "salvation, deliverance, Jah is a help," and signifies I AM identity. By our recognition of our true I AM or Christ identity we reap the benefits of sonship, and realize deliverance and salvation. We receive help ("Jah is help") from the divine when we claim it as our birthright through the I AM.

One meaning of Israel is "rulership with God; a prince with God; who prevails with God." In this sense the word typifies the state of mind that recognizes in man a son of God, however far short he may fall of measuring up to that status.

Man's first recognition of his divine sonship is called forth in response to spiritual Truth. The idea grows clearer in his consciousness as he persists in giving his thought to it, until it ends by delivering him fully from bondage to sense claims. "When Israel was a child, then I loved him, and called my son out of Egypt."

When he first recognizes his divine sonship, however, man is usually still deep in personal consciousness, and he turns the inspiration of his new-found knowledge to the aggrandizement of the personal

rather than the spiritual in himself. Thus he goes further from God, the more the prophets (the intuition of Truth) call him.

"Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them." Ephraim represents the will or the positive, affirmative side of mind. In Hosea's prophecies Ephraim seems to imply the dominating phase of will—a headstrong, rebellious tendency. Back of the will is the one Power of which it should be an expression. Nevertheless, in the absence of spiritual understanding, the will is unenlightened and fails to recognize its source. God life, substance, strength, love, energy, wisdom, understanding—all the divine attributes—form the sustaining, restoring force of the will as they do of the whole man; but only when man has entered deep into the heart of Truth does he see the unity of the creative force at work in his life, and cease to put his trust in outer conditions and things (sacrificing to Baalim and burning incense to graven images).

Hosea describes the yearning quality of the divine love that takes possession of man and objectifies itself through his bearing towards his fellow men. The comforting, uplifting, freeing action of love proves its origin in God. Its power to sustain man through whatever trial may come to him proves this also. Love cannot yield up the will to the demoralizing influence of carnal, material thought (Admah). Neither will love release the will to the destruction of the unrestrained sense nature (Zeboiim). Rather, love arouses in the soul such a measure of divine compassion as sweeps away all semblance of evil and restores fully that which was lost.

The I AM is God, not man. Divine identity in man proves its presence by love, not by wrath, and all its acts are just and right. True Christlike service to God and men comes from "the Holy One in the midst of thee." No one can ever be forced by the fear of reaping evil to love God and Truth to the extent that

these become the all-vital elements in his life. Only love, awakened and realized in the mind and heart, can do this. When the love of God is quickened in the heart of a man, he can no longer feel himself apart from the all-pervading Spirit of God in the universe. He then realizes his eternal oneness with life, love, perfection—all that is.

When man first perceives divine love and seeks to express it objectively in his life, he finds that he must practice it consciously, as one practices music in order to perfect himself in its technique and expression. With long-continued faithfulness in practice he finds himself becoming master of his instrument. To express love becomes natural to him instead of remaining the result of conscious effort. "I will be as the dew unto Israel." The beauty and strength of such divine living becomes so apparent to the one who learns to attune his will to love, that he gives forth these qualities from his unspoken thought as well as from his overt actions.

True repentance springs from love of God, not from fear of evil. Love, not fear, makes the true Christian, and it is love that finally will draw all men to the Christ standard of perfection and immortality.

Jesus' commandment "Love your enemies" seems to many an impossible stretch of idealism. Yet the will must become amenable to love, and this commandment can be obeyed. He who will hold an enemy close in his thought with a warm, constant feeling of approval, regardless of what the enemy may say or do, will find himself after a time growing fond of the one who perhaps has treated him unjustly. Such approval is of God and is therefore creative. It is no empty shell of thought or emotion, but a nucleus of pulsing life with power to quicken into responsive action the object of its regard. "Ephraim *shall say,* What have I to do any more with idols? I have answered, and will regard him."

Our chief stumblingblock is that we expect always

a return of love. This is nothing more than the reflex action of a subconscious soul activity. "Sinners also love those that love them." Objective love expresses itself in perfect regard for the interest of the loved one without thought of return or expectation of receiving in the same measure as it gives. The wise of heart know that it is right to love others regardless of their response or indifference. The training of the will and the motivation of the life are their own reward. Those whose chief desire is to be just and to do right have no difficulty in keeping the law of love. Only those who are seeking love for themselves, making of its quest a subjective instead of an objective aim, fall short of reaching their goal and experience disillusionment together with loss of faith in the reality of this transcendent quality. For to know God is not to be loved, but to love. "God is love," the love that gives, not the love that waits to receive. "Who is wise, that he may understand these things? prudent, that he may know them?" Let him prove the law for himself. For it awaits only a trial in order to prove itself.

QUESTIONS

1. What is the metaphysical meaning of Hosea?
2. Define Israel as used in this lesson.
3. What results when man faithfully recognizes himself as a son of God?
4. Explain the affirmative phase of the mind and state what underlies it.
5. Has the will anything to do with love? Can one "love to order"?
6. What way is it in which the just walk upright but the transgressors fall?

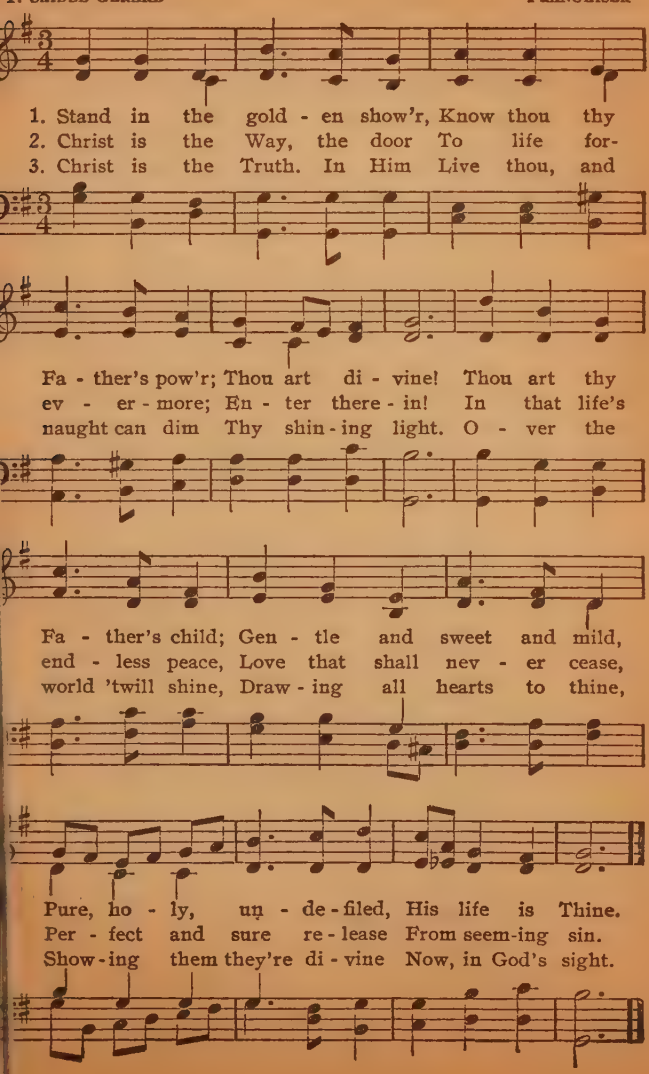
If our love were but more simple,
We should take Him at His word:
And our lives would be all sunshine
In the sweetness of our Lord.

—F. W. FABER

KNOW THOU

Words by
T. SAIDEE GERARD

Music by
FRANGKISER


1. Stand in the gold - en show'r, Know thou thy
2. Christ is the Way, the door To life for-
3. Christ is the Truth. In Him Live thou, and
Fa - ther's pow'r; Thou art di - vine! Thou art thy
ev - er - more; En - ter there - in! In that life's
naught can dim Thy shin - ing light. O - ver the
Fa - ther's child; Gen - tle and sweet and mild,
end - less peace, Love that shall nev - er cease,
world 'twill shine, Draw - ing all hearts to thine,
Pure, ho - ly, un - de - filed, His life is Thine.
Per - fect and sure re - lease From seem-ing sin.
Show - ing them they're di - vine Now, in God's sight.

The Victor

A sculptor stood outside life's inner gate;
Blocks of white marble lay upon the ground.
The time to make his masterpiece had come,
But words and deeds were all the tools he found.

Each thought and act cut deep into the stone;
He shuddered at the havoc that he wrought.
The fingers that were skilled in earth's domain
Were useless when for heavenly fame he sought.

Beside him worked another at his task,
A man whose life was lived as Jesus bade;
No technique there such as the sculptor knew,
But perfect was the statue this one made.

—L. H. Grattan

SILENT UNITY

"Be still, and know that I am God"

My zeal is tempered with wisdom, and I am at peace.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Persons with poise and purpose, holding themselves well in hand, regard with some suspicion those who are unduly zealous. When zeal runs away with judgment, energy is wasted and confidence blasted. The fires of zeal are soon burned out and the cause and its champion may be slightingly referred to as "flashes in the pan." Nevertheless intensity, enthusiasm, zeal are essential to the achievement of any and every great cause.

We usually judge zeal by the noise it makes. But noise is not characteristic of the zeal that overcomes seemingly insurmountable obstacles and wheels them into line with its quiet yet mighty energy of purpose. When you see men and women working steadily and unselfishly toward some cherished goal, do not conclude that they are moved by some selfish motive, the attainment of which will give them personal pleasure. They are fired by an impulse of soul that boils with an inward flame and urges them onward, regardless of the outer mind of caution and conservatism.

That trait of man named variously zeal, enthusiasm, intensity of soul, is a prime faculty of spiritual man. It is found in one of the disciples of the type man Jesus, and its character is revealed in his name, Simon the Zealot.

Zeal's throne or center of activity in the body is at the base of the brain, called the medulla. It is the seat of the animal soul, and its office is to

vaporize the fine nerve fluid and distribute it to the senses. The medulla performs in the body the work of the carburetor in a motor car.

An intense desire to carry out some idea forces the nerve fluid into the medulla, where it is atomized with inspiration (air) and then flared through the optic nerve to the eye, where the Spirit ignites it, and it flashes into light. "It is the Spirit that giveth life."

When the Spirit moves man from within to the accomplishment of some cherished ideal and the intellect steps in and says it can't be done, a conflict ensues and the natural flow of the volatile body is impeded. Congestions and clots form in the circulation, the man gradually slows down, and what are called the marks of old age appear. This is why man should never give up and never quit the quest for greater and better expression of God-given abilities. The hop, skip, and jump, the buoyancy and joy of youth should be cultivated and continued more enthusiastically as the years advance. The idea that man grows feeble with years is a foolish fallacy. The longer one lives the better one should know how to live.

The attention of the followers of Jesus in the regeneration is called to the many lessons and warnings that He gave regarding man's zeal for commercialism. He rebuked Satan, the adverse mind, for suggesting that He demonstrate how to turn stones into bread. He warned, "Lay not up for yourselves treasures upon the earth." One of His earliest works was putting the commercial

activities out of His body temple. "Take these things hence; make not my Father's house a house of merchandise."

Then His disciples remembered that it was written, "Zeal for thy house shall eat me up." Jesus explained that the "house" He referred to was His body. He was cleansing His body of a dominant race thought, the zeal to accumulate money.

The people of the world today are so zealous for the solution of commercial problems that they have forgotten God. They do not ask for wisdom to guide them in the nation's financial affairs, but they plan and scheme and wrangle and get deeper and deeper in debt; that is, into the clutches of the beast of greed that puts its mark of slavery upon all who worship it.

Be zealous for spiritual realities. Lay up for yourselves treasures in the heavens.

HEALING THOUGHT

The zeal of God quickens, vivifies, and vitalizes both mind and body and makes me every whit whole.

PROSPERITY THOUGHT

My zeal for spiritual things increases, and I am abundantly prospered, praise God!

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

TWO MONTHS AGO, out of a clear sky, I came down with scarlet fever. As I am a grown woman, not a child, I took with me into quarantine a book of clippings from various Unity publications—bits that I had been collecting for years.

Never have I known such peace, poise, and joy as I had during the thirty days that followed. I wish I could tell you just how much more Truth has come to mean in my life. I may add that I recovered with no complications. I only hope others may know how much joy there is in Truth.—*A. G. A., New Brighton, Pa.*

NOT LONG AGO I asked your prayers for Mrs. B——, who had been given up by her physicians. Within ten days after I had written you I heard that a great change had come over her and that she was recovering. Her relatives had been told that if she ever recovered she would be paralyzed, but she has fully recovered, and has been down town several times. This healing of both peritonitis and paralysis has brought about a great change in her whole family. I can never

thank you enough for all that you have done.—*Mrs. L. A. L., Norfolk, Va.*

I CANNOT EXPRESS in words my gratitude for the work that you have done for me. My little boy was very ill—had been in bed for eight weeks—and at the time I wired you he had had whooping cough and then measles, followed by pneumonia. He was very low, and one night the doctor said he had only a few hours to live. I would not believe it. At the end of five hours he was better, and he has progressed so rapidly since that time that it is almost unbelievable. God bless you all.—*A. K., Chattanooga, Tenn.*

SEVERAL MONTHS AGO I asked for your prayers for my singing voice, which had been lost to me for twelve years. After the first month's treatment, there was a slight improvement, and I asked you then for further help. Now the voice seems to be healed, as the trembling, breaks, and huskiness all seem to have disappeared. I am inclosing a love offering with my blessing and love.—*A. O., Tampa, Fla.*

NOT LONG AGO I wrote to you for your prayers that I might recover my sight. Praise God, my sight has been restored to me, and the growth is disappearing rapidly. The specialists all say that my recovery is nothing short of a miracle. I am sincerely thankful for your prayers in my behalf, and may God bless and prosper you.—*M. E. H., Atlanta, Ga.*

SEVERAL MONTHS AGO I asked your help in overcoming an annual attack of hay fever and asthma. When the usual period of discomfort appeared, I had a very light attack, the mildest I ever had, and the only one in which I did not have a doctor's care. You may discontinue your prayers.—*Mrs. R. S., Detroit, Mich.*

I AM GRATEFUL for the lessons I have learned from your literature, especially from the testimonial of a woman who had discarded her glasses after wear-

ing them for years. Her story gave me courage to leave my glasses off, and I am happy to say that through faith and prayer I have not worn my glasses for three years, though I had used them since I was four years old. I can see much better than I could with glasses and I do not have the nervous strain I used to have.—*B. M., Cleveland Heights, Ohio.*

Filled with Plenty

I WANT YOU TO KNOW how grateful we are for your helpful prayers. Everything is wonderful with us, for we know now that God is our unfailing supply. Since I wrote you early in November my husband's work has increased a hundredfold, and this is truly remarkable, as it is supposed to be the dull season. Your wonderful letters bring us much encouragement and joy, and we bless you in your great work.—*Mrs. T. F., Omaha, Nebr.*

I FEEL THAT ANYTHING I might say would fall far short of the gratitude I feel toward Silent Unity. I am a widow with two small children to support, and I have found it difficult. Therefore I wrote to Silent Unity for prayers that I might find a way to increase my income. In a very short time I was told of an office position in our State University. I found that I was able to do the work satisfactorily although I had not done office work for over twelve years. I feel that ways are opening to me and that we shall be provided for through our heavenly Father and your help.—*Mrs. E. C., Fayetteville, Ark.*

JUST THREE DAYS after I wrote for your prayers I rented my rooms. I am very thankful, and I cannot begin to tell you how wonderfully you help every one. I am inclosing a love offering with my blessing to you all.—*N. C., Salt Lake City, Utah.*

NOT LONG AGO I wrote to you asking for help to gain prosperity in my affairs. Since that time every-

thing has improved. My apartments that had been vacant were rented to lovely people. I am very much happier, for this is in answer to your prayers and mine. I thank Him who giveth all things and you, dear Unity, who prayed that I might be blessed.—*L. K., North McAlester, Okla.*

He Shall Have Abundance

SINCE I RECEIVED my prosperity bank and have been using the daily drill, I have received most abundantly. Also, our home life is much more harmonious and my children have done well in their music studies. I am very grateful. God bless you all.—*Mrs. J. W., Homewood, Ill.*

SINCE I SENT for my first prosperity bank I have been blessed more than ever before in my life. I hope that I can always keep a prosperity bank.—*Mrs. B. L., Chandler, Okla.*

I CANNOT FIND WORDS to express properly my thanks for the help that the prosperity bank drill has been to me. It holds one steady and faithful. I bless the day that Unity was called to my attention. I cannot do without it, and may God bless all of you at Kansas City for your many deeds of kindness to every one. —*M. J., Tacoma, Wash.*

SINCE USING THE prosperity bank drill I have been able to meet all my expenses. I can truthfully say that I have more than I have ever had in all my life. Bless you all for your great help.—*E. S., Oakland, Calif.*

I HAVE BEEN FAITHFUL to the prosperity bank drill and I am realizing a decided improvement in my affairs. I praise and thank God for the light of understanding that Unity has brought me.—*M. C. H., New York City.*

SINCE ASKING FOR your prayers for material aid and starting the prosperity bank drill, every member

of my family has had some advancement financially. We are continually receiving new blessings.—*A. H., Jackson, Miss.*

My Help Cometh from Jehovah

I HAVE BEEN reading Unity publications for two years, and I find your teachings the most sane, comforting, plausible, and ennobling of any creed or exposition of Christian faith that I have known.—*B. S. U., Lake George, N. Y.*

I FEEL THAT your publications that I am receiving, weekly and monthly, have been a real blessing to me both in my home and in my business. I wish to express my appreciation by inclosing my check, and with it goes my best wishes for Unity and all its workers for the coming year.—*W. F. P., Jr., Oak Park, Ill.*

WE CANNOT SAY enough in praise of Unity literature. It helps us each day to find our blessings. —*N. W., Los Angeles, Calif.*

Search the Scriptures

SINCE TAKING UP the study of Truth I have experienced personal gains in the way of improved vision, better heart action, better circulation, better disposition, more congeniality and affability with associates and chance acquaintances. I have acquired an equanimity that gives balance and poise. I do not overdo or underdo as formerly when I was in the habit of jumping from one extreme to another. I am more decisive in all undertakings where formerly I was quite frequently a victim of indecision. It is now easy for me to think or work with intensity or to be calm and restful, as I choose. These are only a few of the blessings derived from my acquaintance with Unity teachings. At the time of first taking up the study of *Lessons in Truth* I had gone about the limit as far as the in-

tellectual could be depended on. I had just about reached the end of my rope. I was so completely swamped with difficulties and perplexities that I was no longer able to cope with them. I had more on my hands than I could manage and was about to throw up both hands and quit when *Lessons in Truth* came to my rescue as a beacon light. It has been to me a Jacob's ladder. So it is a real pleasure to commend most highly the teachings of Unity School and the excellent and proficient manner in which the lessons are handed down to the student. I feel that it is a privilege and a blessing to be associated with the work as a student, and I cannot speak too highly in expressing my appreciation of your assistance. I wish you every success.—*B. H. D., Springfield, Mo.*

Come . . . Hearken unto Me

THE GUIDANCE and help that you have given me is beyond words to express, and I thank God for your uplifting strength not only for myself, but for countless thousands the past few years. May God bless and keep you and add to your illumination and inspiration of others.—*Mrs. W. L. B., Chefoo, Shantung, China.*

THE UNITY TEACHING is wonderful, and I live by it more and more. I feel that we have been guided and helped through the depression, and I am more grateful than I can say.—*Mrs. D. C. A., Minneapolis, Minn.*

Love One Another

IT IS AMAZING to feel the wonderful sense of harmony and peace that comes through your prayers. One is indeed uplifted; one feels that God's kingdom is literally at hand.—*M. S., Westcliff-on-Sea, England.*

SINCE YOU HAVE been praying with me, I have felt the greatest peace and harmony in my life. I have also had an increase in material supply, and I know

that increasing good will continue to come to me in every way.—*C. D. W., Los Angeles, Calif.*

YOU MAY DISCONTINUE your prayers for me. My affairs are harmonious and peaceful, and everything is in perfect order thanks to God and to you. God bless you all.—*Mrs. J. R., Portland, Oreg.*

He Is My Refuge

I AM VERY GRATEFUL to Unity for my peace of mind and for the many blessings that are now manifest in my life and that seemed unattainable two or three years ago. When I first wrote to you for your prayers, it seemed that we were facing an insurmountable wall. My health was gone and our finances had dwindled to nothing. Today my health is good, my husband has a good position, and we have been greatly blessed in every way. This we know comes from our knowledge of Truth through your teachings.—*H. B. G., Denver, Colo.*

I REJOICE TO KNOW that Charles Fillmore has made it possible for the people to have Unity magazines at the price of $1 a year. I shall be happy to do all I can to increase the sale of your literature.—*A. L. A., Manchester, N. H.*

Unto Us a Child

THANK YOU for your prayers for my daughter. She came through childbirth beautifully, and has a dear little girl.—*Mrs. C. N. T., Avoca, N. Y.*

I WISH TO THANK YOU for your prayers for my daughter. The doctors had said she could never have a child as she had a weak heart. I wrote to you for prayers, and she followed your instructions carefully. Praise God, she has a perfect baby boy. The baby arrived so quickly and painlessly that we could

hardly get to the hospital. Everything is fine, and I praise you for your prayers.—*Mrs. L. M., Jamul, Calif.*

I WANT TO THANK you for your wonderful help during my confinement. I have a lovely little daughter, and we are both doing splendidly. I thank you with all my heart.—*Mrs. R. B., Denver, Colo.*

His Truth Is a Shield

I WAS DIVINELY PROTECTED not long ago when I turned too short with a riding plow, which tipped over and threw me about eight feet. This is hardly a safe experiment for a person past seventy-five. The team stopped, and saved me the suffering of having a four-hundred-pound plow dragged over me. There are times when everything else fades into insignificance before the wonderful blessing of God's protection.—*F. P. B., Warners, N. Y.*

I FEEL A DEEP sense of spiritual growth since my enrollment as a Unity student. I thank you.—*W. H. P., Chicago, Ill.*

Father, I Thank Thee

I AM AT A LOSS to find words to express my thanks and appreciation to you for your interest and letters, which mean so much to me. I feel that God answers all prayers and I am very grateful to Him and to you. —*I. N. J., St. Louis, Mo.*

I ALWAYS THINK of you with a heart full of love and gratitude; in fact, I feel that I can never thank you enough for all you have done for me. My many experiences, or tests, as you would probably call them, I have tried to work out with God's help and I feel I have succeeded in many cases. I have grown spiritually, and my faith is one hundred per cent stronger, thank the Father. I am always your faithful friend. —*E. P., Berg bei Starnberg, Bavaria, Germany.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Do you think that our life is mapped out for us by divine power? Do you think that our death is fated for us at a certain time and that no matter how urgent our prayers may be, we shall go just the same?—*Extract from a letter answered by Silent Unity.*

One of the fundamental principles of Truth is that man is the master of his own fate. We believe that we make our life what it is by the character of our thoughts and actions. We think of God not as an impersonal dictator, decreeing suffering, poverty, and death to some and health, abundance, and long life to others. To us He is a kind, wise Father, bestowing His love impartially on all His children, giving to each the same chance for happiness. The choice lies within each one of us. If we choose to serve Him in thought and word, we can make our life just as long and as joyous as we wish. If we choose to ignore His laws and let our mind accept the thoughts of suffering and death, we build these ideas into our body and eventually causes its disintegration.

I shall be very glad for any enlightenment about the present state of the world and the millenium. Do you believe that glorious time is near?—*Extract from a letter answered by Silent Unity.*

All the conditions in the world are the product of man's thinking. Through the formative power of his thought man can either make conditions that are harmonious and in keeping with the Christ ideals, or he

may give expression to the dictates of greed, hate, destruction. So outer conditions outpicture the kind of thoughts and desires that humanity entertains.

Warring thoughts result in upheavals, riots, and wars when acted upon, for the thought and impulse precede the act. We believe that Truth principles will be universally accepted and practiced by humanity and that the kingdom of the heavens is already being set up in the earth by souls who are holding fast to Christ ideals in thought, word, and deed. Old beliefs are giving place to new conceptions based upon universal brotherhood. "Be ye transformed by the renewing of your mind."

Man's character is being transformed and spiritualized to the degree that he seeks high ideals and bends every effort to make these ideals manifest realities.

No one can say definitely whether or not there will be another war, because divine mercy may intervene and prevent the turmoil in the race consciousness from reaching the point of outer destruction. Of course the prayers for peace that are sent forth into the race consciousness have a mighty power to harmonize those whose minds are spiritually receptive to the Word. How soon the ideals of universal love and brotherhood will reign in man and in his world is a matter of speculation, depending upon his willingness to coöperate with God and His law of good. Those who trust God, and seek Him whole-heartedly will be divinely guided and protected at all times and under all circumstances. "My people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."

My husband fell and cut his face terribly just at a time when everything seemed to be going well with us. He had just received employment with the CWA, after being idle for a long time, and was returning home very happy to tell us of his good fortune. At another time I saw a woman fall down stairs and break an elbow, just at a time when she was very joyous. Can you explain why accidents hap-

pen to people when they seem to be the happiest?—*Extract from a letter answered by Silent Unity.*

It is difficult to determine the combination of thoughts or attitudes of mind that lead one into accidents. Sometimes joy carries with it a certain degree of recklessness. Sometimes the personal man gets a little "puffed up" with success or good feeling, and without knowing it, glorifies the outer self and becomes separated from the oneness of God's love and perfect order. God does not punish him by letting something happen to him, but his temporary separation from God (in the intellectual mind only; for there is no real separation in Spirit) seems to make him subject to disaster. Persons can be blind through either sorrow or joy. In both cases the attention is upon the personal self and its concerns.

Man can and should be joyous with the approval of God; for surely God does not want man to be in despair or sorrow. Self-mastery should include a perspective of things. When people become established in the consciousness of the protecting power of God, there will be no more accidents or mishaps of any kind.

I hear so much about people fearing God. Should they really? I have always thought of Him as some one to love and trust in, as some one to whom I could go with all my problems. If I am wrong, please tell me.—*Extract from a letter answered by Silent Unity.*

God rules the whole world with love and authority. Place yourself and your affairs under His care, and He will harmonize, adjust, and regulate all things for your highest good. In Proverbs 14:26, 27 we read:

"In the fear of Jehovah is strong confidence;
The fear of Jehovah is a fountain of life,
That one may depart from the snares of death."

God is our refuge and our strength. In Him we trust. We do not fear God in the sense that we tremble with terror at the thought of Him or that we are frightened in His presence.

The "fear" spoken of throughout the Bible, in its right interpretation, means a strong feeling of reverence toward Jehovah. We look to God as a mighty power over all, not as a weak force that does not have any control in our life. We know Him rather as something great, sublime, infinite. We have a reverential fear of Him, a sense of profound admiration and respect. Understanding the fear of God in this light, we are quick to turn to Him and to obey His laws with respect and devotion, and thus we depart from the snares of evil.

I have a friend who, when she prays, is always doubting that the thing she asks for is best; and she is always expecting some misfortune to attend her demonstrations. I tell her to ask in God's name, and if it is His will, then she will be answered in a definite way and He will surely add no sorrow therewith. But I tell her she must use good judgment and wisdom and not ask for silly and foolish things. Is this right?—*Extract from a letter answered by Silent Unity.*

God has prepared every good thing for those who love Him and if your friend accepts God's will, which is always good will, by praying, "Give me this for which I have asked, O Lord, or something better in Thy sight," she can be free from doubt. She might pray for something that she really did not want and get it, but if she prays in the manner suggested, she can trust God to give her something better if she has not asked aright.

In Spirit the one who prays at once receives what he has asked for in its highest form, and if he will recognize this fact and give thanks that he has received that which is for his highest good, we have perfect faith that he will be satisfied with its outer manifestation. God is able to make all grace abound unto you, and He is able to bring such blessings to all that none shall suffer or be the loser thereby. All shall be satisfied and blessed!

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A Student Demonstrates

"With my inclosed paper I wish by way of testimony to add my appreciation of Truth as taught by you. When I mailed you my first paper, I was using glasses. I could not read *Lessons in Truth* without them. Now I read the newspaper by common oil-lamplight without glasses. Generally speaking, I am coming into a perfect manifestation of health.

"My services are more in demand now. I am becoming more conscious of the "mind that was in Christ Jesus," of its being my resource, and I am knowing that as I am raised to His consciousness of infinite abundance, all my desire will be satisfied. For all this I thank you."—*Rev. G. W. W.*

We often receive letters like this from students who have made definite demonstrations through their application of Truth principles as taught in the Unity Correspondence School. This course of study is designed to meet the needs of those who wish to make a systematic study of Truth but find it inconvenient to attend classes outside their homes. For full details about the course write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Prison Women Study Unity

At the request of some inmates of a certain prison for women, their matron organized and taught a Unity Sunday school class, which now numbers twenty members—a high percentage considering the number of women in prison.

The matron left to take up work in another prison, but the new matron went right ahead with the classwork, and not long ago she sent Silent-70 an interesting letter inclosing a copy of their Easter sunrise program.

Unity was featured in several places on the program, and at its close the Unity class recited "The Prayer of Faith."

Silent-70 has been sending literature to this prison since 1926. It supplies not only prisons but various other institutions with Unity literature free of charge. Its work is made possible by love offerings from loyal Unity friends.

Attractive Courses for Third Term

Beginning August 6, the third term of the Unity Training School offers students a wide variety of courses. During this term Charles Fillmore will teach The Twelve Powers of Man; H. B. Jeffery, Healing Practice, Religious Psychology, and Higher Mysticism; E. V. Ingraham, Prayer, Organization and Use of Class Material, and Unity Statement of Faith; Marie Handly, Effective Center Ministry; Frances W. Foulks, Morning Meditation; and Ernest C. Wilson, Reading between the Lines (Bible interpretation and book reviews).

The week of August 19-26 is to be Home-Coming Week for leaders and teachers. This conference brings together our field workers so that they may renew Christian fellowship with Unity headquarters and with one another. It conflicts in no way with the regular Training School course. Special sessions will be held for those attending this conference, and in addition they will have the opportunity of attending the regular classes of the School.

Do not put off sending your application for enrollment. We expect a heavy registration for this term, and the sooner you enroll the better for you and for the management. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

In the Land of Mickey Mouse

"Mickey Mouse, the little fellow who runs around slaying preposterous beasts for the sake of Minnie has made the impossible possible. With him, everything talks and moves and is alive," says Dwight Cummins in the August issue of *Progress*. From this point the author takes you on a real adventure into a land where everything has life, where, if you sit still and wait, you will see the birds, the insects, and the flowers taking on personalities of their own, and you will learn from them real things, real truths. This article is decidedly worth while. The title is "It Is an Adventure."

Connie Has an Adventure

Connie knew that her birthday gift from Daddy was to be a fox terrier, and she sat on the porch steps wondering what color Bobby would be—yes, his name was to be Bobby. Right this minute the three-month-old puppy was next door at Aunt Ethel's house waiting for tomorrow to come, when Connie would really be ten years old. How Connie wished that today would hurry up and end. But she was to have an adventure today in which her ingenuity was to save her own little dog from an attack by Pedro, the big police dog. Boys and girls will like this story by Virginia C. Chris-

man in the August issue of *Wee Wisdom*. It is entitled "Connie's Birthday Surprise."

Tares among the Wheat

What are you sowing in the garden of your mind? Are your seed thoughts mixed—some tares among the wheat? For the August issue of *Good Business* Francis J. Gable has written an article entitled "Harvest Time," which will give you some practical thoughts on mental seed-sowing and help you to understand why you often reap what is not entirely to your liking.

"God's Son Is Strong and Free"

These were the words affirmed by an earnest woman trying to help her husband break the fetters that bound him to the drink habit. The story of this man's struggle and triumph and the part that Unity played in his demonstration, is interestingly told by Genevieve Courtney Maurer in *Weekly Unity* this month. The story is presented in two installments, the title being "Living Water."

Peace—How to Find It

All the world is seeking a consciousness of peace and happiness, and many are turning to various philosophies as well as religion, hoping to find there the thing they desire. Every one can reach a place in consciousness where nothing can disturb or frighten him, and *Unity Daily Word* for August contains an article that points the way to its attainment. It is entitled "How to Find Peace of Mind."

Middletown— *** Unity Temple, 1014 1st
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 811 N W 20th Ave
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, 1352 Madison
Nashville— *** Unity Truth Center, 2000 West End ave
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— *** Unity Cen, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 175 Pitts, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

TRINIDAD, B. W. I

Port of Spain— ** Unity Cl, 18 Lockhart Lane, Belmont

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— § Truth Cen, 720½ Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd, Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester— * Emma Danson, 94 Upper Kent st
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— * L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
§ Truth Cen, Courtfield Gardens, Earl's Court
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 30 York Place
** Practical Christianity Cen, 16 Royal Terrace

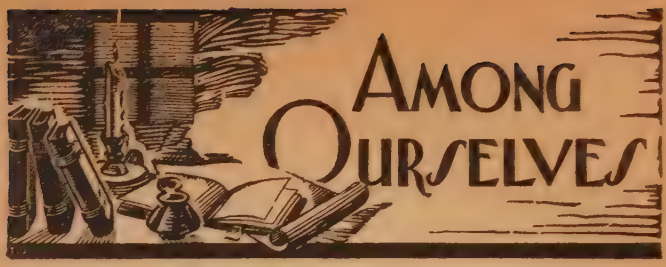
SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

UNITY PERIODICALS

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(All Unity periodicals $1 a year each)



A Doctor Speaks

Have you a copy of our newest book *Truth Ideas of an M. D.?* In this book Dr. C. O. Southard teaches clearly and convincingly how to put Truth into daily practice and make it a stepping-stone to physical, mental, and spiritual harmony.

Some of the chapter titles are "Why Grow Old?" "Speaking of Colds," "About Miracles," "A Little Talk about Nerves," and the like. This book is an addition to our standard library.

A New Translation

The Prayer of Faith, a favorite with Unity students in every land, has recently been translated into Italian. You can obtain it in card form, of a size to slip into your purse, at 20 cents a dozen cards; $1.40 a hundred.

A Stepping-Stone to Genius

Charles Fillmore believes that zeal marks the difference between genius and mediocrity. He says: "Extraordinary zeal in the accomplishment of some ideal develops what is called genius."

This statement comes from the chapter "Zeal and Enthusiasm," one of the most interesting of the thirteen chapters in *The Twelve Powers of Man.* Many problems of a deeply metaphysical nature are explained in this book for advanced students of Truth.

Your Part in a Demonstration

Have you ever tried and tried to make some special demonstration and, in spite of your best efforts, failed to do so? No doubt you have wondered just what was the cause of your failure. Let H. Emilie Cady tell you in her book *Miscellaneous Writings.* Read the chapter "Trusting and Resting," in which she

the right direction. Charles Fillmore's booklet *Directions for Beginners* is helpful in this respect. Beginning by explaining the basis of life and manifestation, it gives the student a seven-day drill for making practical application of the Truth that the booklet teaches. The language is simple and forceful, making the message of the booklet invaluable to the beginner in Truth study.

Going-Away Gifts

Have you a friend who is preparing to take a vacation trip? If so, you are no doubt planning to give him some little token of your friendship, and for this purpose you will find the booklets *Holy Bread* and *The Song of Life* most appropriate.

Holy Bread, by Zelia M. Walters, records the rich experience of one who willingly shared his good with others. *The Song of Life*, by Ernest C. Wilson, is a picturesque and inspiring interpretation of the 23d Psalm.

Price of the booklets, with attractive envelopes for mailing, 10 cents each; $1 for twenty copies.

The Way of Meditation

Do you find it hard to enter the silence? Perhaps you have made a difficulty out of what is really a simple procedure. For several years Jennie H. Croft taught the methods and practice of the silence, and it was revealed to her that this subject needed special attention. She therefore wrote *Methods of Meditation*, a booklet that gives four definite steps for going into the silence. You will find in this booklet a simple, helpful teaching that you can readily put into practice.

A Prize Suggestion

Perhaps you are planning to give a party and to entertain with a game calling for prizes. Why not use a Unity motto for one of your prizes. Our mottoes are inexpensive yet lovely gifts that your friends will appreciate. Each one is artistic and colorful, and each carries a thought of beauty and inspiration. The following beautifully framed mottoes offer you a wide choice: *Friendship*, *The Answer*, *The Prayer of Faith*, and *A Transcendent Treatment* are priced at $1.50 each; *Greetings* and *Ten Commandments*, at $1.25 each; and *Power of an Idea* and *Abiding Words*, at 75 cents each.

Unity Books and Booklets

For Beginners	Caroline Napier — *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners — *Spanish, $.10; German*	.25
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *French, Swedish, Italian, Norwegian, $.75; German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Miscellaneous Writings — flexible $2; cloth	1.00
	Miscellaneous Writings — *Italian, French, German*	.75
	Unity's Statement of Faith	.10
On Healing	Christian Healing — flexible $2; cloth	1.00
	Christian Healing — *French, $.75; German*	1.00
	*Divine Remedies	.50
	Heal Thyself — cloth	1.00
On Prosperity	Adventures in Prosperity — flexible $2; cloth	1.00
	Spiritual Law in Business, The	.25
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	Truth in the Home	.50
Inspirational	All Things Made New — cloth	1.00
	Beginning Again	.35
	*Christ Way of Living, The	.50
	Creed of the Dauntless — flexible $2; cloth	1.00
	Faith That Removes Mountains — *German*	.25
	Finding the Christ	.25
	Finding the Christ — *German, Spanish, Swedish*	.25
	Holy Bread	.10
	Open Doors — flexible $2; cloth	1.00
	Remember — cloth	1.00
	*Song of Life, The	.10
	Sunlit Way, The — *German or English,* cloth	1.00
	*Truth Ideas of an M. D. — flexible $2; cloth	1.00
	What Are You? — *German or English,* cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Twelve Powers of Man, The — flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The	.50
	Lessons for Young Students	.25
	How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Claim Your Good Now

CALEB had returned from spying out the land of Canaan. His constructive advice to Moses was "Let us go up at once, and possess it; for we are well able to overcome it." The promised land of plenty lies just before you. Put fear behind you—go up and possess it.

Our Prosperity Bank plan will help you to overcome fear of lack and supplant it with an abiding faith in God as your immediate and abundant supply. Send for a Bank, use the drill daily, and let Silent Unity pray with you to help you demonstrate prosperity. At the same time send *Unity* to three friends who may need its helpful message. Let it bless them while the Bank drill helps you. Full instructions accompany the Bank.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please enter a twelve-month subscription for Unity *for each of the three friends named below, and send me a Prosperity Bank in which to save $3 to pay for my order. I will use the Bank seven weeks, and I ask the prayers of Silent Unity to help me make a demonstration of prosperity.*

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

U-8-24

A CLOSE-UP *of*

Lowell Fillmore

Progress magazine presents this month a delightful pen picture of Lowell Fillmore, general manager and treasurer of Unity School, and editor of Weekly Unity. *The author, Inez Russell, gives you glimpse after glimpse of Mr. Fillmore in the various intimate ways that he is known to his coworkers at Unity. You see him at his desk, in his home at Unity Farm, in his flower garden, with his dog; and every picture proclaims over and over again the character of the man "whose entire life has been devoted to making the lives of others more beautiful and worth while." Watch for this interesting write-up entitled "He Deals in Ideas."*

PROGRESS *brings each month a wealth of interesting material—delightful fiction, articles on timely subjects, interviews with famous people, flashes of humor —features that give no place to negative thought, but leave the reader in a happy, optimistic state of mind. Let* Progress *come to you each month with its constructive message. The subscription price is only* - - - - - - **$1 a year**

Unity School of Christianity - 917 Tracy, Kansas City, Mo.

The Voice of God

By EVELYN GAGE BROWNE

When spring is budding everywhere,
On meadow, bush and tree,
Where winter woods were brown and bare,
When life, new life, we see—
God speaks to us in spring's soft breath:
"REJOICE! BEHOLD—THERE IS NO DEATH!"

When a million sparkling dew-drops lie
On fields all daisy-strewn,
As dawn comes up the eastern sky
And earth is sweet with June—
Then God's voice bids us understand:
"I GIVE MY GIFTS WITH LAVISH HAND!"

When harvest-lands are richly blessed
With wealth of garnered grain,
Fulfillment laid on earth's broad breast
From seed and sun and rain—
God gives to us this promise, too:
"PRAYERS WILL BE ANSWERED—HOPES COME TRUE!"